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THE SPIRITUAL
EXPOSITION OF THE APOCALYPSE.

LONDON :

PRINTED BY WALTON AND MITCHELL,
24, Wardour-street, Oxford-street.

THE
SPIRITUAL EXPOSITION
OF THE
APOCALYPSE;

AS DERIVED FROM

THE WRITINGS OF THE HON. EMANUEL SWEDENBORG,

ILLUSTRATED AND CONFIRMED

BY

ANCIENT AND MODERN AUTHORITIES.

BY THE

REV. AUGUSTUS CLISSOLD, M.A.

FORMERLY OF EX. COL. OXFORD.

IN FOUR VOLUMES.

VOL. II.

"According to the opinion of many (in the Church) the Apocalypse must altogether be incomprehensible without an especial revelation from God."—PERERIUS, *Prol. Disp.* i.

"All things which are written in this prophetic book are written concerning the Last Judgment, but by representatives and correspondences."—SWEDENBORG, *Apoc. Ex.*, art. 260.

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Apr. 5, 1938

PREFACE TO THE SECOND VOLUME.

THE reader is requested to bear in mind the statement made in the Preface to the First Volume, namely, that only the shorter exposition of Swedenborg is here given, and the longer omitted; so that for any further satisfaction which may be required, reference must be made to the original work.

It is desirable also to mention that the author of the present volumes is very sensible of the imperfect execution of the task he has undertaken, and that notwithstanding all his care and diligence, various parts of the work are susceptible of advantageous correction. But notwithstanding all the emendations which might be usefully adopted, the author is not aware of any which would not tend to elucidate and establish rather than to weaken the general argument. As the present volumes are only an introductory Commentary upon the writings of Swedenborg, it is hoped that any errors which may exist in the Commentary will not on that account be attributed to the writings which are the subject of the Commentary.

It may be well to mention with respect to *Churches*, that the reason for which the Protestant and Roman Catholic form the principal topics of the present Exposition, is, that the Apocalypse is regarded as treating of *principles*, and that it is in the Pro-

testant and Roman Catholic Churches that certain principles have been most prominently carried out ; the Greek Church being included in these principles only subordinately, and as such pertaining subordinately in part to Babylon, in part to Gog and Magog.

A few words on the general tendency of the present work may not be inappropriate.

It is an easy thing to avoid the trouble of investigation by implicitly yielding to the opinions of others ; to sail down at random with the tide of popular opinion, instead of laboring after the truth *contra torrentem*. What some have too long affirmed, and others have taken for granted on their simple authority, the author of this work has taken the (he hopes not unpardonable) liberty of investigating. The result is now before the reader, who is thus enabled to judge for himself. If in the face of the testimonies adduced, he should still believe the interpretations of Swedenborg to be fanciful and arbitrary, he must involve in the same condemnation all the other authorities adduced ; if, on the contrary, he finds that his prepossessions, however long and firmly established, are compelled to give way ; let him remember that error, however seemingly stable, is essentially transitory ; and that where Truth is the victor, it is an honor to be vanquished.

NOTE.—At the end of this volume are added, a Continuous Summary of the contents of the Spiritual Explanation, as derived from Swedenborg ; also a cursory Notice of such of the Authors quoted in the present work as are least likely to be known to the general reader ; also a general Index to the present work. They have been added to the *present* volume, only for the sake of greater uniformity with the others.

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THE SPIRITUAL EXPOSITION OF THE APOCALYPSE.

CHAPTER IV.

ORDINATION AND PREPARATION OF ALL THINGS IN THE HEAVENS FOR
JUDGMENT.—JUDGMENT TO BE EXECUTED FROM AND ACCORDING TO THE
WORD.—AN ACKNOWLEDGMENT THAT THE LORD IS THE SOLE JUDGE.

SWEDENBORG, 'APOCALYPSE REVEALED,' chap. iv., art. 225 ;

“ ‘After this I looked, and behold a door open in heaven,’ *signifies*, a manifestation of the ordination of the heavens preparatory to the last judgment from the Lord, about to be performed according to his divine truths in the Word. By an open door, when it relates to heaven, is signified admission, as above, n. 176 ; here also manifestation, because he says, ‘I looked, and behold :’ and because then were seen the things which are recorded in this chapter, which relate to the ordination of the heavens preparatory to the last judgment, about to be executed from the Lord, according to his divine truths in the Word, therefore by ‘I saw, and behold a door was open in heaven,’ is signified a manifestation concerning them.”

The remarks upon the important expression, “ordination of the heavens,” will be reserved for chap. xxi.

Patrick Forbes, *Apocalypse*, p. 8 ;—

“In this, is first, the preparation of the Apostle to the perception of these mysteries, and then the things revealed. The preparation is in the first and beginning of the second verse of

this chapter, and is by sight, by inviting voice, and the event of both in John."

"In the first, besides the thing which he seeth, are two circumstances,—of time, and the seer his disposition. The time is after the perception of the former things, wherein no intermission is to be imagined, but only the order of manifestation noted, all being but one continual trance, upon one and the same Lord his day. The seer his disposition is, that he yet looked, shewing a holy desire and earnestness, not resting in things already seen, but intending still his eyes to see more; which disposition, being in sobriety and sincere affection, is never fruitless in any. That which for preparation John seeth, is an open door in heaven, a sign of an *entry* opened unto him to the sight of heavenly things, which neither are earthly, nor of earthly minds comprehended. Thus, John Baptist saw the heavens opened, so did Stephen, the first martyr: Jacob, upon such a sight, called Luz, Bethel, the house of God and gate of heaven; and the Lord most plainly shewing what by this frame of speech is meant, when he would tell of a more plentiful dispensation and sight of heavenly things: 'hereafter,' saith he, 'ye shall see the heavens open.'"

The Family Bible, quoting from Dr. Hales, observes that after the first vision,

... "Others still more amazing were vouchsafed to the enraptured apostle by successive openings in heaven, affording new and more extended prospects of futurity: First. A door was opened in heaven, which gave him a view of the spiritual church and worship, Rev. iv., 1. Secondly. The spiritual sanctuary was opened, Rev. xi., 19. Thirdly. Again, Rev. xv., 5. And fourthly. Heaven itself was fully opened, chap. xix., 11."

Vitringa, *Apocalypse*, p. 172;—

"None can easily penetrate into the meaning of the arcana of these emblems, but those who being free from earthly cares and carnal desires, set their mind as it were loose from the body, and apply themselves wholly to heavenly things."

SWEDENBORG, 'APOCALYPSE REVEALED,' art. 226;—

"'And the first voice which I heard, as it were of a trumpet talking with me, said, Come up hither,' *signifies*,

divine influx, and thence an elevation of the mind followed by manifest perception. That a voice, when heard from heaven, is influent divine truth, may be seen above, n. 37, 50, consequently divine influx; and that by 'a voice as it were of a trumpet,' is signified manifest perception, may also be seen above, n. 37; and by 'come up hither,' is signified elevation of the mind; for in the spiritual world, by how much the higher any one ascends, by so much doth he come into purer light, whereby the understanding by degrees is opened, that is, the mind is elevated. Wherefore it also follows, that he was then in the spirit; by which is meant that he was let into a spiritual state, in which the things which are in the heavens manifestly appear."

Aretas, Apocalypse, chap. iv., verse 1;—

... "It is those especially who are endowed with reason and understanding in consequence of their being cleansed from the spots which are contracted in this gross life, who attain to these visions, and to others of this kind which are worthy of God."

Patrick Forbes, Apocalypse, chap. v., p. 9;—

"The commandment is, 'Come up hither,' whereby is required in John, and all hearers and readers hereof, a rising above themselves, from the earth and all earthly affections, to enter at the door opened by God to see his secrets. For as God his true church consisteth of such as are not of the world, so neither is God his dispensation towards them, neither their graceful state thereby, to natural and worldly men perceptible."

The author of Hyponoia, Apocalypse, chap. v.;—

"'Come up hither.' Raise your mind to the contemplation of things or truths in their spiritual sense. To be in heaven being equivalent to the possession of a spiritual understanding; the contemplation of heavenly things, as distinguished from earthly things, alluded to John iii., 12: 'If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things?' So to come up, or to be up, as

upon a certain elevation, appears to be figurative in Scripture of this peculiarly spiritual insight. God revealed himself to Moses on the top of Mount Sinai, Exodus xix., 20; and from off the top of Mount Pisgah Moses beheld the promised land, and Balaam in spirit contemplated the coming of Christ as ‘from the top of the rock,’ Numb. xxiii., 9. As it is said also of the exhibition of the source whence the true bread of life is derived, Psalm lxxii., 16: ‘There shall be a handful of corn in the earth on the top of the mountains; the fruit thereof shall shake like Lebanon, and they of the city shall flourish like grass of the earth. His name shall endure for ever; his name shall be continued as long as the sun, and men shall be blessed in him—all nations shall call him blessed.’ Jesus himself is said to have been taken up into an exceeding high mountain, when shewn all the kingdoms of the world and the glory of them; and it was in a high mountain apart that his transfiguration took place, when he was seen in glory—Moses and Elias ministering to him. So we may say that, for the contemplation of things in a spiritual sense, we need an intellectual atmosphere above the mists of literal interpretation.”

The phrase, “*things which must be hereafter,*” is rendered by the Vulgate “*quæ oportet fieri post hæc,*” or *the things which must be done after these things, i. e.,* after the vision relating to the seven churches. The Rhemish commentators interpret it thus; “Come up hither, and I will shew thee the things which must be done quickly *after these.*”

Doddridge, p. 592;—

“I will shew thee what shall be *afterwards.*”

The author of Hyponoia observes, p. 6:—

“And I will shew thee things which must be hereafter,—or rather the things which are to be *after these things.* The words at the close of the verse, rendered ‘*hereafter,*’ being the same as those at the beginning translated ‘*after this,*’ and at the commencement of the seventh chapter, ‘*after these things.*’ The sense of the invitation must therefore be this: Come up hither, and I will shew thee the things which are yet to be exhibited; the use of the future tense, or that which is equivalent to it,

being applicable to the process of representation, and not to events taking place at some distant period of time.”

Anselm, Archbishop of Canterbury, says that the things here spoken of are those which are to occur in the Last Times. The reason for which Swedenborg says that the things referred to are such as are to come to pass *before* the Last Judgment, and *at* it, and *after* it, is, because the first five chapters refer to things preceding the Last Judgment; the subsequent chapters down to chap. xx. inclusively, refer to things occurring at the Last Judgment; and the remaining chapters xxi. and xxii., to those things which take place after the Last Judgment; all which will be seen as we proceed.

SWEDENBORG, ‘APOCALYPSE REVEALED,’ verse 2;—

“ ‘And immediately I was in the Spirit,’ *signifies*, that he was let into a spiritual state, in which the things which exist in heaven manifestly appear: ‘and behold a throne was set in heaven,’ *signifies*, a representation of judgment.”

A *throne*, says Swedenborg, means abstractedly the Divine Truth from which judgment is executed: and therefore signifies here, in the primary sense, the Divine Truth from which judgment is to be executed. It is from this Divine Truth in heaven, that heaven itself is called a throne or judgment seat, and in a sense still lower that the church is so called. That a *throne* is an emblem of righteousness, judgment, and of divine law may be seen above, Vol. I., p. 321. Hence when it is said, Dan. vii., 9, that the throne is a flame of fire, it is, says Rabanus Maurus, “because preachers set forth the love of virtue and infuse the light of truth.” Sir Isaac Newton and others speak of this throne as the mercy-seat upon the ark of the Testament, which the Jews respected as the throne of God between the cherubim; the ark containing the divine law which represented the whole *Word*. Hence we shall see in the sequel the con-

gruity of the lightnings, thunderings, and voices proceeding from the throne.

Haymo on the Apocalypse, iv., 2, observes, "There is one throne, *i. e.*, one *judiciary* power;" and again, Apocalypse, iii., 22, "by the throne is designated *judiciary* power." . . . So also Cornelius a Lapide, Dan. vii., 9.

Bossuet and Calmet, moreover, both consider this throne to be a throne of *judgment*.

Daubuz observes, p. 157;—

"This throne is, as I take it, the very same thing as that, which in our translation is called constantly the mercy seat, as in Exodus xxv., 17, by Moses, *Capporeth*, *ἱλαστήριον* in the LXX. For the primary use of it was to be the seat or throne of God, as the King's Bench with us is that seat whereon the king sat formerly, and is still supposed to sit to give *judgment*; with this only difference, that among the Hebrews the Seat of Judgment and the Throne of Government are one and the same; the notion of ruling and judging being the same in their language. And as these were but one, so the throne or seat, whether of dominion, judgment, or mercy, was but one."

Hyponoia, p. 7;—

"Justice and judgment are declared to be the habitation of the Throne of God, Psalm lxxxix., 14; and a King is spoken of as sitting upon a throne of judgment, Prov. xx., 8. In the mixed governments of modern times the judicial authority is so frequently separated from executive power, that we are apt to associate with the supremacy of the ruler of a nation but an imperfect idea of complete sovereignty. Kings in ancient days, however, were Judges; a king was then supposed to possess, in his own breast, the power of deciding between right and wrong. Of this we have a remarkable instance in the judgment of Solomon (1 Kings iii., 25). The *tribunal*, or seat of *judgment*, was then identical with the throne. This peculiarity is the more to be borne in mind, because the exhibition in this scene is that of the Deity, in his sovereign *judicial* capacity especially—the Supreme *Judge*. The plan of mercy is not yet developed, although, as we shall see, there is in the splendid array de-

scribed, an intimation of this divine attribute. We may take the throne, therefore, here alluded to as a figure of the element of divine judgment.”

In their Annotations, the Assembly observe on Rev. vi., 16, concerning this same throne, that we there see—

“God revealing himself as a *judge* on the bench by those dire and dreadful judgments that befel either themselves or others in their sight.”

Hence on Rev. iv., 4, the Assembly observe concerning the twenty-four elders, that they are seen as reigning and *judging* together with Christ.

Hammond, Annotations, p. 1007 ;—

“The throne is a notation of power and *judicature*, as when God is introduced in the vision, chap. iv., 1, sitting on a throne.”

Pareus, Apocalypse, p. 87 ;—

“The throne which he saw is also spoken of, chap. iv., 4, and mentioned eight and twenty times in this book ; and hereby is represented the dominion and *judgment* of God over all things, whereof he will have us to be always mindful.”

Again p. 89, Pareus speaks of Christ the glorious *Judge*, and says that God sitteth and *judgeth* in Christ.

Again, speaking of the twenty-four elders ;—

“They are said to be elders, because age teacheth *wisdom*, and skill in judgment. And, indeed, senatus—a senate, comes from senium—old age. They sit on thrones, because they rest from their labors, and shall with Christ *judge* the world and angels, &c.”*

Poole’s Synopsis, Apocalypse, p. 1722 ;—

“‘Behold a throne,’ &c., ‘a throne was set,’ &c. Such was the case in all the visions of the prophets, as in Exod. xxiv., 20 ; Ezek. i., 22 ; &c. So likewise Isaiah vi., 1, beholds God upon

* Those Roman Catholic and Protestant interpreters who apply the Apocalypse to the destruction of Jerusalem, naturally regard the throne here described as a throne of *judgment* ; which they would not do if they did not consider that the symbols justified such a meaning.

a throne, namely, prepared to exercise *judgment*. Add also Dan. vii., 9, where thrones were placed which are here said to be put. For *κεισθαι* is usually the same as *poni*; as in Thess. iii., 3; 1 Tim. i., 8, 9." (Grotius.)

Aben Ezra, Coming of the Messiah in Glory and Majesty, vol. ii., p. 102, speaking of the vision of Daniel vii., 13, 14;—

"St. John says, that this same Son of Man presented before the throne of God under the emblem of 'a Lamb that had been slain,' received from his hand a closed and sealed book, which he alone could open, and which he did open at that very time in the sight of all the assessors and spectators of the *judgment*, attended by the admiration and exultation of them all; and as the immediate consequence of this opening of the book, they all prostrated themselves before God and the Lamb, saying, 'Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.' Rev. v., 12. Say now, my dear Sir, with sincerity, is not this the same mystery that Daniel speaks of?" &c.

It is scarcely necessary to add that the throne of the Ancient of Days, seen in Dan. vii., is universally considered to be a throne of *judgment*. Moreover under the sixth seal the same throne is referred to, and is there universally admitted to be a throne of *judgment*; as where it is said; "Fall on us and hide us from the face of him that sitteth on the throne and from the wrath of the Lamb, for the great day of his wrath is come, and who shall be able to stand?"*

See also Hyponoia, p. 10.

SWEDENBORG, 'APOCALYPSE REVEALED,' verse 2;—

* The above interpretations of the *throne*, as signifying *judgment*, have been quoted, because many commentators have considered it as signifying only regal power in general, and hence the general government by God as King: whence the whole of the sequel has been interpreted generally of the events occurring under the administration of Divine Providence, rather than specifically of the events of the Last Judgment; which in this case is confined to chap. xx.

“ ‘And One sat on the throne,’ *signifies*, the Lord.”

It has already been observed, Vol. I., p. 257, that Petavius lays it down as the doctrine of the Catholic Church, that the Humanity of the Saviour is Divine. Secondly, in p. 225 of the same volume, that in this Humanity dwells the whole Trinity; thirdly, that the name of the Lord, or of the Lord Jesus, signifies the whole Trinity, and hence includes and declares the entire name of God.

Bearing this in mind, we proceed to consider the vision of the One who is here represented as sitting upon the throne. Who or what is He?—for the answer to this question will be found to influence the entire interpretation of the Apocalypse.

On the passage in John x., 35, “Say ye of him whom the Father hath sanctified,” &c. Cornelius a Lapide observes, p. 410, that *sanctified* in this passage means the same with *sealed*, in John vi., 27; “for Him hath God the Father sealed.” On which A Lapide thus remarks, p. 335;—

“This *graving* or *sealing* of Christ is threefold; the first of which produces the second, and the second the third. The first is of the divinity of Christ; the second and third, of his *humanity*. In the first place then Cyril, book iii., chap. 29, gives this explanation. ‘To be *sealed* is put for to be *anointed*; for he was sealed who was anointed; or by the word *sealing* he denoted, so to speak, being formed naturally according to the form of the Father: so that he would seem to say, ‘It is not difficult for me to dispense to you that enduring food by which ye may be led to the unheard-of delights of life eternal.’ For the Son is the image (character) of the substance (hypostasis) of God the Father; but the image (character) with which he is sealed by the Father, is no other than the very form and substance of the Godhead.’ Thus far Cyril. Moreover Paul, Heb. i., 3, says, ‘Who is the brightness of his glory and the figure (character) of his substance’ (*substantie*). Whence St. Gregory Nazianzen, Orat. xlii., addresses this eulogium to the Son, ‘He

is the fountain of life and immortality, the expression of the archetype; (that is, the likeness, impress, or as it were the express effigy of God, says Nicetas; the immoveable seal (that is, which undergoes no alteration nor is changed into any other form, as Nicetas explains); 'the image who is like throughout, the terminus and logos of the Father;' which Nicetas understands to mean the same thing. As if he should say, the Son is the Word of God the Father, *i. e.*, the definition, or demonstration; for as a definition demonstrates that which is defined, so does the Son demonstrate and as it were define the Father."

"Secondly, St. Hilary, book viii., on the Trinity, more properly and appositely observes; 'The Father sealed the Son, *not in the Divinity* by communicating to him his own Deity, *but in the Humanity* when he united it to the Word, and communicated to it the Divinity of the Word. For as a seal is wont to be impressed upon a different matter, which matter is said to be sealed; so is the *Humanity* sealed by the Divinity of the Son.' So also St. Augustin, and from him Toletus; because, says he, the Son, who is the image and character of the Father, is united to the Humanity; wherefore *the Humanity is said to have the seal and character of the Father.*"

After shewing in the third place that Chrysostom regarded the word *sealed* as signifying the same with manifested, declared, or invested with authority, he adds;—

"This sense is more easy and plain, but the second more solid and exalted. However this third sense follows from the second, and is its complement and perfection. For the *Father* by his voice and miracles, as by his seals, testified to men that he had *sealed the Humanity of Christ with the Divinity of the Word, and impressed upon it the form of his own Divinity*; that is, testified that this *man*, namely, Jesus, is *very God*, and the Son of God; so that he gave him authority to teach, make laws, and institute a new church, and effect reconciliation among men."

Again on John xiv., 9, "He who hath seen me hath seen the Father also," Cornelius a Lapide referring to Philip, observes, p. 463;—

"Wherefore since there is only one and the same God; in the same manner in which he saw God the Son, in the same also he saw God the Father. I speak in regard to essence, which is the same and common to both, not in regard to person; for it is the person of the Son who assumed the Humanity, not the person of the Father. Wherefore he who directly saw the individual man, directly saw likewise the person of the Son of God latent in the man, but not the person of the Father *except by concomitancy*; as I shall notice in verse 10." . . .

Accordingly on verse 10, after stating that there is a perfect and intimate conjunction and inhabitation of one divine person in another, he observes, p. 464, that;—

"Whosoever fully knows and sees one person, for instance, the Son, as do the blessed, sees not only the Deity common to the Father and the Son, but also the very person of the Father; because the person of the Father is the inmost of the person of the Son, and includes it, in conformity with their essential relation and order; for it is essentially the Father who begets the Son; and this is what Christ here says, 'Believe ye not that I am in the Father and the Father in me?' St. Hilary adds, that the Son is most perfectly like to the Father, as being his character and living image."

We see then that this concomitancy of the person of the Father with the person of the Son, is the result of the perfect and intimate conjunction and inhabitation of the person of the Father *in* the person of the Son, as being the inmost.

Now Cornelius a Lapide observes, verse 9; that;—

"Hilary, in book vii., on the Trinity, and Ribera, are of opinion that he who sees the Son, sees also the Father; because the Son is the character and figure of the substance of the Father, that is, the express and full image and likeness of the Father; just as in an image imprinted on wax is seen the very form of the seal by which the impression was made."

It seems then, that the very character and figure of the substance of the Father, is impressed upon the Godhead of the Son; but that this identical character and figure is im-

pressed also on the humanity; that the Godhead of the Father is seen only in the Son, and the Godhead of the Son only in the humanity, which is the express image and likeness of the Father. Hence it is that the very passage in the Hebrews which is applied by some to the divinity alone, is applied by others to both the divinity and the humanity, and by others to the humanity alone; inasmuch as the divinity is visible only in the humanity. For it is certain, according to Petavius, that the Son as to his divinity, is as invisible as the Father; (see Theol. Dogm., vol. ii., Trinity, book viii., chap. ii., p. 449.)

Hence also various passages in the epistles which speak of the Son as the image and likeness of the Father, Beza applies to the Humanity; so also do Scott, the Assembly, Macknight, Parkhurst, Gomarus, &c.

Thus Scott, Annotations on the Bible, Col. i., 15;—

“Being possessed of all divine perfections, as one with the Father, he appeared on earth displaying those perfections and performing all divine operations through the medium of the *human* nature. Thus he made the invisible God known to mankind; as ‘his express image’ he represented the Father and manifested his glory. In and through him as God manifest in the flesh, sinners, believing the sure testimony of God, might know, approach, trust, and worship him with acceptance; which otherwise they could not have done. It seems evident that *Christ is not called the ‘image of God’ in respect of his divine nature*, as many, especially the ancient expositors, supposed; and so by their illustrations weakened or perplexed the argument for his real Deity; for the divine essence is no more visible in the person of the Son than in that of the Father, and therefore one cannot be the image or visible representation of the other. But the person of Christ as God in *human* nature is the *visible* or *sensible* of discovery of the invisible God, and he that hath seen him hath seen the Father.”

Hence it is that in the same note Scott speaks of the fulness of God dwelling in the person of Christ, and ex-

exercised and communicated through his *human* nature, in virtue of the union of the Deity and Humanity. And on 1 Tim. iii., 16, speaking of the *Man* Christ Jesus he says, "That whosoever saw or contemplated by faith this 'express image of the invisible God,' saw the Father also." On Heb. i., 1, Scott also observes, that, "By *assuming human nature* he became the brightness of the divine glory, or the shining forth of the glory of God to mankind; and he so made known the perfections of the Godhead to them, that he who saw the Son saw the Father also."

Poole also in his Synopsis introduces similar interpretations, namely, to the purport that the Humanity of Christ may be said to be the image of the invisible God, or the express image of his substance. Thus on Col. i., 15, after speaking of the eternal generation, it is said, he is called the image of the Father.

"In relation to us, by reason of his Incarnation and office (Gomarus), because *after assuming the flesh* he was the visible image of the Father (Davenant, Gomarus), and made known the nature, works, and will of the Father (Gomarus), and performed all the works of the Father (Dallæus). The meaning is as if he should say, 'In whom God, who is invisible by nature, presents himself to be beheld through the works of Christ,' from which it appeared that God was in him, and that he performed his works by a divine power which was proper to himself (Piscator). God however is said to be invisible in respect of his divine nature which cannot be seen, and because the Father never appeared to the patriarchs, but the Son (Davenant)."

The Annotations of the Assembly likewise convey the same doctrine; for they apply the expressions, "image of the invisible God," and "brightness of the Father's glory," indifferently to the eternal generation, and to the incarnation or manifestation in the flesh; for, say they, "in Christ manifested in the flesh, the glory and majesty of God the Father shined forth, which otherwise was invisible and could not be beholden."

Parkhurst also in his Dictionary, under the word *χα-ρακτηρ*, observes ;—

“After the Word was made flesh, or became *incarnate* in the person of Jesus Christ, *then* he himself was the image of God.”

Now in John xii., 41, we are referred to a vision of Isaiah ; “These things said Esaias, when he saw his glory, and spake of him.” It is admitted by commentators in general that St. John is here referring to the vision described in the sixth chapter of Isaiah. On this vision, verse 1, p. 96, Cornelius a Lapide thus comments :

“Do you ask, secondly, how he saw God ? It is answered that he saw not the divine essence ; for if ‘no man hath seen God at any time,’ John i., 18, therefore neither did Moses, nor Paul, nor Isaiah. Such is the opinion of Theophylact, Euthymius, and others upon this passage. He saw God therefore by some appearance and corporeal image ; as Abram, Jacob, and Moses saw him. But this appearance was as it were that of a *man*, as for instance, of a king. Whence he is seen to have *sat*, verses 1, 2, and his *feet* and *face* are described ; and in like manner everywhere in the Old Testament, God appeared under a human form, as being about to become man. This appearance again was gloriously adorned with a great light and majesty, whence John xii., 41, calls it the glory of Christ.”

. . . “Do you ask, fourthly, whether he saw God only, or the three persons in God ? Alcasar, Apoc. iv., 2, note 3, is of opinion, that Esaias saw only God the Father, not the Son, nor the Holy Spirit ; and in favor of this opinion he cites Athanasius, Irenæus, and Origen. On the other hand, Procopius, Arias, and Sanchez, are of opinion that it was the Son alone who here appeared. Of the same opinion are all the fathers and doctors, who think that in all the appearances of God made in the Old Testament, it was the Son which appeared ; and this to the end that he might give to our forefathers a specimen of his future Incarnation. Of this opinion are Theodoret, Justin, Tertullian, Hilary, Ambrose, Cyril, and the others mentioned by me on Gen. xxxii., 24 : we may add also the council of Sirmium, canon 14. Where observe ; that these fathers do

not deny but that when one person of the Holy Trinity appears, the others also are present concomitantly; nay more, of this very thing they make open confession; both because all are conjoined in the divine essence which they possess as one and the same essence, as also because one person is in another by perichoresis or circumincession, and because the works of God *ad extra*, such as his making his appearance, are common to the whole Trinity.* Thus teaches Ambrose learnedly in his treatise on the Holy Spirit, book iii., chap. xxiii. Indeed all the rest of the fathers acknowledge that the seraphim here exclaimed *Sanctus* three times, because in their exclamation they addressed it to the Holy Trinity. Thus Procopius; the seraphim, says he, who cry Lord of Hosts, place a Trinity in the one nature of the divinity."

That the vision in Isaiah vi. refers to the person of Christ, in whom alone the Father is visible, is the interpretation of Vitringa in his commentaries on that chapter, of Bishop Lowth, and of others too numerous to mention.

These preliminary remarks may suffice to explain and confirm the interpretations which follow, concerning the One beheld by John as sitting upon the throne. To these interpretations we now therefore proceed.

Tirinus, *Biblia Maxima* of De la Haye, Apoc. iv., 1; p. 757;—

"Upon the throne One sitting. . . . Who? Assuredly the most Holy Trinity, or Three One God in human appearance

* According to this account there was only one visible human form seen upon the throne, in which was the whole Trinity, and this was the visible human form of the Lord Jesus Christ. Cornelius a Lapide seems to have been sensible that such an interpretation is by no means in harmony with the common theology, which requires rather three visible human forms answering to the three persons. Accordingly these he introduces into the vision, upon the principle of parhelia; in which he supposes one real sun, and two unreal suns. Whence he imagines that there was one real human form, and two other human forms as reflections from it or parhelia. In other words, as he says, one informing soul in a threefold body. This he conceives it to be necessary to suppose, in order to satisfy the requirements of a Tripersonality. There is little doubt that Cornelius a Lapide is here describing the vision of a Tripersonality as beheld by the church; not the vision of a Trinity in one human form as beheld by the prophet.

and regal form, as being the Lord of heaven and earth ; say Richardus, Viegas, Ribera, and others.”

Now we have seen that in the person of the Lord Jesus dwells all the fulness of the Godhead bodily ; that he himself in his humanity is king ; and that this very humanity is the brightness of the Father’s glory, the express image of his substance, the image of the invisible God. Is there then any other human appearance, any other regal form, any other express image of the divine substance, here presented to view, or represented symbolically, than that of the Lord Jesus Christ himself ? It is surprising that any commentators should have thought that there is ; but not to enter into their speculations, we proceed to the confirmations of Swedenborg’s interpretation.

Haymo distinctly affirms that in this chapter, by the One sitting on the throne is meant the Lord Jesus Christ, which he says is clearly indicated in the sequel ; that as in chap. i., 13, He was seen walking amid the seven golden candlesticks, diffusing his gifts of grace ; so here He is seen sitting as a judge concerning the merits of each one individually. Primasius also understands the One sitting on the throne to be Christ, or an angel representing Christ. So likewise does Ambrose Ansbert, who says, p. 311, 316, that the angel which appeared, *in whom was the whole Trinity*, represented the figure of the incarnate Word alone, and of his body which is the church. The Glossa Ordinaria gives the same interpretation as Haymo ; affirming that as Christ was above represented as walking amid the seven golden candlesticks, so he is here represented in his character as a judge, sitting to decide concerning the merits of each one individually : so also does Pellicanus ; and although Pererius thinks that the One sitting on the throne is the Father, yet he acknowledges that it was the Deity in a human form, in which resided the whole Trinity, and that

in the verse immediately following the humanity glorified is directly and clearly referred to.

Pareus, Apocalypse, p. 87;—

... "We may safely understand it absolutely of God sitting and reigning in the person of the Son, to whom the Father hath given all judgment; he therefore who is said here to sit on the throne, is the same who before gloriously walked in the midst of the seven candlesticks, namely, Christ the Son of God. And this doth plainly appear from verses 8 and 9, where two epithets ascribed, chap. i., verses 8 and 18, as proper unto Christ (to wit, he which was, which is, and which is to come, and again, he that liveth for evermore), are here attributed to him that sits on the throne. The like we may gather from chap. xxi., 6, where he that sits on the throne calls himself Alpha and Omega, the Beginning and Ending, who giveth to him that is athirst of the fountain of the water of life; but Christ calleth himself Alpha and Omega, chap. i., 8. And in John iv., 14, and vii., 37, we are taught, that it is he who gives to them that are athirst, to drink of the water of life. To be short; both the Ordinary Gloss, as also the catholic gloss of Marloratus, interpret this of Christ, the Lord of the church: neither doth the reason hereof seem to be obscure. For the same whom before he saw walking among the candlesticks as Lord on earth, he now sees sitting as Judge in heaven."

"That which may be objected concerning the Lamb, seems not to take away what we have said: for there is no absurdity in this, that Christ should be represented unto John under diverse figures in a diverse respect. Before, he saw him walking among the candlesticks as the head of the church: now, he sees him sitting on the throne, as the Judge of the world, and also as it were a lamb slain and made a sacrifice for us. Thus, also, the apostle to the Hebrews makes Christ both high priest, and sacrifice, and altar in a diverse respect. Neither are we to imagine that Christ the Son so sits on the throne, as if the Father were put by; for it is the Father which giveth unto the Son to sit on his throne, as it hath been shewed, chap. iii., 21. So then the Father also sits on the throne *in* the Son, which is another strong argument proving the Godhead of Christ. He

which sits on the throne is Lord God omnipotent, v. 8. But Christ (as we have proved) sits on the throne, and therefore he is Jehovah omnipotent."

Tillock, *Dissertations on the Apocalypse*, p. 359;—

"Jehovah Elohim (*i. e.*, the Lord God), he 'which was, and is, and is to come,' chap. iv., 8, is 'the Sitting One upon the throne, who liveth for ever and ever,' chap. iv., 9, 10: he 'which is, and which was, and which is to come,' is the Alpha and the Omega, chap. i., 8. In chap. xxi., 6, the Alpha and Omega (who is the Sitting One upon the throne in chap. xxi., 5) is called the Beginning and the End; and the speaker, in chap. xxii., 12, who is the Beginning and the End, is also the First and the Last, and the Alpha and the Omega; and in chap. ii., 8, the one who dictated the epistles to the churches declares himself to be 'the First and the Last,' and therefore the Alpha and the Omega. This personage, we have seen, was no other than Jesus Christ. Jesus Christ, then, who is the one sitting upon the throne, is the First and the Last, the Beginning and the End, the Alpha and the Omega, Jehovah the Omnipotent (*i. e.*, the Lord God): and it has before been proved, that the same Jesus, the Root of David (chap. xxii., 16) is the Lamb, who prevailed to open the sealed book; and hence it follows, that 'the Sitting One on the throne,' and 'the Lamb in the midst of the throne,' are only different descriptions of *the same person*—Jesus Christ, who, by the record before us, is proved to be Jehovah the Omnipotent." See also p. 319.

Tillock proves again, p. 367, that "if the identity of the terms employed by John be kept in recollection, it will be found that in no single passage do they indicate more than *one person*."

The Investigator, vol. i., p. 364;—

"'He was to look upon,' &c., and therefore visible: but the Father is visible only in the person of the Son, 'who is the king of glory, and the express image of his Father's person,' and who alone renders visible the invisible, and who says, 'He that hath seen me hath seen the Father;' *i. e.*, as much as mortal can receive of the manifestation, for 'no man hath seen (or can see) God at any time.'"

Again, vol. v., p. 166 ;—

"Behold, a throne was set in heaven, and one sat on the throne.' It will suffice to consider the heavens here spoken of as being only the scene of the spiritual communications St. John received ; where the first vision he beheld was that of Christ seated upon a throne, surrounded immediately by spiritual beings, whose peculiar characters we shall presently consider, and more remotely by an innumerable company of angels. The representation here given of the throne of God, which is referred to again from Rev. xi., 15—19, and xiv., 3, corresponds to that of Isa. vi., and Ezek. i. and x., of which the former is declared, John xii., 41, to have been a vision of the glory of Christ, which we cannot but consider as having been in like manner manifested between the cherubim in the holy of holies of the tabernacle and the temple, and which is particularly shewn to be the subject of the vision before us by the rainbow, which is seen round about the throne, this being afterwards seen around the head of Christ (chap. x., 1). Nevertheless, as our Lord said of himself, even in his state of humiliation, that he who had seen him had seen the Father, this cannot be less true in reference to this vision of his glory, which we shall rightly understand, therefore, to be an entire revelation of the divine glory of the Trinity—Father, Son, and Spirit, as manifested in Christ, who, seated on his mediatorial throne in his regal character, is there, as the creator and governor of the world, the manifestation of God the Father ; whence this throne is called in another place equally 'the throne of God and of the Lamb' (Rev. xxii. 1)."

See also Hyponoia, p. 38 ;—

Hole, Practical Discourses on the Collects, Epistles, and Gospels, vol. iv., part ii., p. 78, Epistle for Trinity Sunday ;—

"And behold, saith he, a throne was set in heaven, and one sat on the throne.' The throne here represented to him as set up in heaven, was a throne erected for *judicature* ; and the *Son of God*, to whom the Father hath committed all judgment, is the person here brought in as sitting upon this throne, whose glory is after described by the lustre or shining of pre-

cious stones, for in the next words he tells us that ‘He that sat on the throne was to look upon like a jasper and a sardine stone; and there was a rainbow round about the throne, in sight like unto an emerald.’”

Among more recent commentators, Professor Lee, in his Enquiry into the Nature, Progress, and End of Prophecy, p. 257, observes, that in this fourth chapter we have a general description of Christ sitting in judgment, with the powers of heaven and earth in attendance; and Galloway observes in his Gate of Prophecy, vol. i., p. 149, that this vision presents the same body of Christ which the last vision presented; that all things in this vision are full of Christ, who is brought before us under various symbols, as the Door of Entrance, as the Lamb slain, as the express Image of his Father’s glory upon the throne. Now it has before been shewn that this visible and express image is the glorified or divine humanity.

SWEDENBORG, ‘APOCALYPSE REVEALED,’ verse 3;—

“‘And he that sat was to look upon like a jasper and a sardine stone,’ *signifies*, the appearance of the Lord’s divine wisdom and divine love in ultimates: ‘and there was a rainbow round about the throne in sight like unto an emerald,’ *signifies*, the appearance of the same also round about the Lord.”

Again, art. 231;—

“A jasper, because it is white, signifies the things which appertain to the truth of wisdom; and a sardine stone, because it is red, the things which appertain to the good of love.”

De Lyra says that the sardine stone was red, and that this color being like fire signifies the fire of love. Ambrose regards its redness as among other things indicating mercy. Cornelius a Lapide regards the color *red* as signifying love or charity.

The Investigator, vol. i., p. 358;—

"The description of the throne, and of Him who sat thereon encircled by the rainbow, in token of his covenant of peace, resembles that in Ezekiel i., 25—28; which represents the *manhood* on the throne of the divine majesty, as 'the appearance of the likeness of the glory of Jehovah,' which throughout Ezekiel is evidently the title given to Messiah; for this 'Glory of Jehovah' appears, speaks, stands, departs, returns, as a man. Lowth, on that first chapter, asserts, 'it was a vision of the second person of the Trinity.' The subject of the book we are considering is especially the manifestation of the personal glory and work of Jesus Christ, as the Mediator of the new covenant—the covenant of grace betokened by the bow in the cloud. (See also his appearance, chap. x., 1)."

Again, vol. v., p. 167;—

"The combination of the two, therefore, the jasper, 'a stone most precious, clear as crystal,' causing an appearance as of 'the glory of God;' and the sardine stone or ruby, an emblem of the pure flesh of the Nazarite; form together a description of Christ corresponding to that given of the beloved of the church in Cant. v., 10. It represents also his glorified humanity as the second Adam and the spotless Nazarite, set apart and separated to the service of God; and it accords also with the vision of his glory as seen on the mount of transfiguration, when his face did shine as the sun, and his raiment was white as the light and glistening."

Patrick Forbes observes, p. 12, that the perfect knowledge of the nature and virtues of these jewels would give a sight of some analogy to God's nature.

Holmes, *Apocalypse*, vol. i., p. 44;—

"There is considerable difficulty in always ascertaining the precious stones of the ancients, as the original names in some instances have been transferred to others. The jasper of antiquity is of this description. The jasper of the Greeks has the same appellation in the Hebrew; but not being derived from any verb, the leading idea cannot be deduced from that source. Some color is obviously, in the passage before us, intended to be the emblematic idea of the nature or character of the Deity; but jaspers are found of various colors; and it is not easy to

ascertain the peculiar color designed by St. John. The *milk-white* jasper seems the most probable."

Again;—

"Some difficulty also exists with respect to the sardine stone. The sardine stone of the Greeks was the *red* carnelian; but the Jews, in translating the Scriptures into Greek, used the term sardine to describe the *ruby*. Which ever of these stones be intended, the *red* color prevails in both, and is the leading idea conveyed by the Hebrew term for ruby. Either, therefore, the jasper and the sardine stone are the *white* and *red* carnelian; or a *milk-white* and almost transparent jasper, unknown in modern times, and the *ruby*, are the precious stones which are chosen to distinguish the appearance, or the nearest and dearest attributes, of the Deity. In either instance, the pure *white* of the former will be emblematic of his *holiness*; and the *red* of the latter, the color of warmth and affection, will symbolize his *love*. If these stones be considered transparent and brilliant, then they point out also the exalted and unsullied brilliancy of both these attributes; while their hardness signifies that these perfections are unchangeable and eternal. Whatever difficulty exists respecting these stones, this seems the true signification; as holiness and love are the most exalted perfections of the Godhead, and those on which he chiefly delights to dwell."

Hooper, Apocalypse, p. 52;—

"A throne was set in heaven, and he that sat was to look upon like a jasper and a sardine stone. These symbols are evidently representative of the eternal Son of God, who hath taken our nature into union with himself, whereof is one Christ, and in whom alone the Father is revealed, or can be seen. The jasper and the sardine stones were the first and the last in the breast-plate of the high priest, and aptly represent the Lord Jesus as the container of all spiritual perfections."

With regard to the rainbow, we learn from Haymo, Primasius, Ambrose Ansbert, and others, that as a rainbow is produced by the refraction of the sun's rays in a cloud, so in the present case that this sun is Christ the sun of righteousness; that the rays are the truths of his holy

Word; the cloud is the Humanity, or the saints, or the preachers of the Word; the various colors are the various truths of that Word, or virtues of the mind, which present to the view various lights.* Joachim says that the rainbow is the Holy Spirit; and Viegas that this rainbow is imbriferous, pouring down upon the world an abundance of heavenly preaching and doctrine.

SWEDENBORG, 'APOCALYPSE REVEALED,' art. 233;—

“‘And round about the throne were four and twenty thrones, and upon the thrones I saw four and twenty elders sitting,’ *signifies*, the ordination of all things in heaven preparatory to the Last Judgment. He who doth not know the spiritual sense of the Word, and at the same time the genuine truths of the church, may suppose, that when the Last Judgment takes place, the Lord will sit upon a throne, and that about him there will be other judges also upon thrones; but he who knows the spiritual sense of the Word, and at the same time the genuine truths of the church, knows that the Lord will not sit upon a throne, and that neither will there be other judges about him upon thrones; yea, that neither will the Lord judge any one to hell, but that he will cause the Word to judge every one, the Lord himself directing that all things may be done according to justice. The Lord saith indeed, ‘The Father judgeth no man, but hath committed all judgment unto the Son, and hath given him authority to execute judgment, because he is the Son of Man,’ John v., 22, 27; but in another place he saith, ‘I came not to judge the world, but to save the world; the Word that I have spoken, the same shall judge him in the last day,’ John xii., 47, 48. These two passages agree, when it is known that the Son of Man is the Lord as to the Word. See above, n. 44. Wherefore the Word will judge, under the

* In the present case the color of the rainbow is uniform.

Lord's direction. That the twelve tribes of Israel and the elders thereof signify all who are of the Lord's church in the heavens and upon the earths, and abstractedly all the truths and goods therein, may be seen, n. 251, 349, 369, 808; and the apostles, the same, n. 79, 790, 903. Hence it is plain what is signified by these words of the Lord; 'Jesus said unto his disciples, Ye which have followed me, when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel,' Matt. xix., 28; Luke xxii., 30. *Twelve* signifies *all*, and is predicated of the truths and goods of heaven and the church, n. 348. The same is signified by *twenty-four*; wherefore the twelve apostles and the twenty-four elders signify all things appertaining to the church; and twelve, as also four and twenty thrones, signify the all of judgment. Who cannot understand, that the apostles and elders will not judge; and that neither are they able? From these considerations it may appear, why thrones and elders are mentioned, when the judgment is treated of; as also in Isaiah, 'Jehovah will come to judgment with the elders of his people,' iii., 14; in David, 'Jerusalem is builded up, thither the tribes go up, and there the thrones are set for judgment,' Psalm cxxii., 3, 4, 5; and in the Apocalypse, 'I saw thrones, and they sat upon them, and judgment was given unto them,' xx., 4."

Pareus, Apocalypse, p. 90;—

"We therefore do rather judge, that by this number *twenty-four* is noted a *perfect* senate or assembly, which ordinarily is accounted entire, if it consist of twenty-four persons. They are said to be elders, because age teacheth wisdom and skill in judgment. And indeed *senatus*, a senate, comes from *senium*, old age." See Glasse, Philologia Sacra, p. 1819.

Hyponoia, p. 11;—

"The twenty-four tribunals, therefore, around the throne of the Supreme Judge, may be said to symbolize something

equivalent to *the law and the testimony*. The twenty-four elders are the triers, by which all doctrines are to be tried, as it is said, Isaiah viii., 20, ‘If they speak not according to this word, it is because there is no light in them.’”

“‘Sitting clothed in white.’ These elders were seen upon their tribunals of judgment—not idle, but occupied with the performance of their respective functions. So the process of this trial may be said to be in perpetual operation. Doctrines and principles are now tried, and to be tried, by the standard of the law and of the testimony, and the truth is, and has been, continually elicited. Truth and error are to grow together until the harvest; but the fields are already white unto the harvest, and the reapers are already engaged. The wheat—the truth, is being gathered in, and the tares—the errors, are being separated for destruction.”

Patrick Forbes observes, p. 12;—

“Their number is *twenty-four* for all elect (for this is the type of the true church, according to the purpose of grace) who are of Israel his twelve, and Israelites indeed, and who are builded on the foundation of the Lamb his twelve apostles: for these are the first-born written in heaven, to whom we all come. For as none had lot of inheritance in Canaan, who could not deduce his pedigree from one of the patriarchs, so the New Jerusalem is builded on twelve foundations, bearing the names of the twelve apostles.”

Gill on the Apocalypse, p. 718, observes that “these twenty-four elders before the throne of God, in his temple, represent the whole Israel of God, all the members of the gospel church-state, from the first to the last of it;” and the Comment of the Religious Tract Society, p. 580, that “all these may, in a lower sense, be applied to the gospel church on earth, in its worshipping assemblies; and, in a higher sense, to the church triumphant in heaven.”

Gauntlett, p. 58;—

“The four and twenty elders upon their seats or inferior thrones, round about the supreme throne of the Almighty, are emblematic representations of the whole church of God,” &c.

By the four and twenty elders, Jerome, Grasserus, &c., understand the twenty-four books of canonical Scripture,* *i. e.*, all divine truth; in which case persons are put for principles, as in chap. xxi., 14, to which the reader is referred.

Now Tichonius, Bede, Primasius, Arias Montanus, are of opinion that the twenty-four elders signify the whole of the church which had already received its crown from God;† that is, the church triumphant; and according to Chrysostom, these thrones represent the highest order of angels; according to Swedenborg, in the present case the highest or first angelic heaven. For throughout the whole of this description the order of the temple is kept in view; the throne or mercy-seat being in the holy of holies, the first or inmost compartment of the temple, where dwelt the Shekinah or cloud of glory, answering to the highest heavens; the seven lamps being in the second division of the temple, answering to the heavens below the former; the sea of glass, in the third or outer court, answering to the lowest; as will be further seen in the sequel.

SWEDENBORG, 'APOCALYPSE REVEALED,' verses 4, 5;—

“‘And they had on their heads crowns of gold,’ *signifies*, which are of wisdom originating in love: ‘and out of the throne proceeded lightnings and thunderings and voices,’ *signifies*, illumination, perception, and instruction from the Lord: ‘and there were seven lamps of fire before the throne, which are the seven spirits of God,’ *signifies*, thence a new church in heaven and earth.”

There are some interpreters who think that the throne is here treated of as if it were either a cloud, or surrounded by clouds; since lightnings and thunderings and voices are represented as proceeding from it. This is the opinion of

* See Mayer, p. 300; Poole's Synopsis, p. 1724; Pareus, p. 90.

† See Cornelius a Lapide, p. 84; who repeats, p. 85, that this vision refers to the church in heaven, not to the church on earth.

Haymo, Ambrose Ansbert, and other commentators who follow them; in which case the cloud would be regarded as that of the Shechinah. Andreas says, that “the lightnings here mentioned penetrate with their light the eyes of the mind, and the thunders into the spiritual ears.” This interpretation is common to a great many other interpreters. “The lightnings,” says Cornelius a Lapide, “are the energy and efficacy of the Word of God; for these penetrate the heart of the sinner like lightning.” He also says, with other commentators, p. 86, that the voices are those of preaching, whence John and James are called by Christ sons of thunder. In fine, nearly all the old interpreters give the same interpretation of these symbols as Swedenborg, with this only difference, that the former generally apply it to the church on earth, whereas the latter applies it to the church in heaven. That the scene of the Apocalypse is primarily in the spiritual world, is shewn elsewhere. In the present case that the scene is laid in heaven, has already been observed and is further confirmed by the following remarks of Cornelius a Lapide, &c., p. 80;—

“That the subject is here concerning the throne of God which he has in heaven, not that which he has in the church, is evident from the sequel; which teaches that round about this throne were celestial and blessed spirits clothed in white, having golden crowns, and crying, Holy, Holy, &c. And again from this; that in verse 5, lightnings, voices, and thunders proceeded from the throne. For all these come from heaven, not from earth.”

A similar view is taken in the marginal note of the Rhemish Testament.

Poole's Synopsis, Apocalypse, p. 1726;—

“Thunderings, and lightnings, and voices designate the preaching of the Word of God, which, like thunder, is the voice of God; by which, as by thunder, men are struck with awe and moved to the fear of God.”—(Claverus.)

Gill, *Apocalypse*, p. 719;—

“‘And out of the throne proceeded lightnings and thunderings and voices,’ &c.] Which may be understood either of the doctrines of the Gospel which come out of Zion, and out of Jerusalem, the church of God, where he hath his throne; and which are comparable to lightning, both for the light and knowledge they give, and for the swiftness with which they were spread over the world by the apostles of Christ; and to thunderings, for the awfulness, authority, and majesty of them, especially as they were delivered out by the Boanergeses, or sons of thunder; and as the prophecies of the prophets are called the voices of the prophets, Acts xiii., 27, so may the doctrines of the Gospel be called voices, as they are the voice of God and of Christ, and of his ministers; and are voices of love, grace, mercy, peace, pardon, righteousness, and eternal life.”

Again, p. 747;—

“And there were voices and thunderings and lightnings, and an earthquake; which may be understood either of the nature, use, and effects of the Gospel, speaking to the hearts of men by the sons of thunder, enlightening their minds and shaking their consciences; the like were at the giving of the law,” &c.

Daubuz, p. 174;—

“‘And out of the throne proceed lightnings and thunders and voices.’] These literally taken, have been frequently the adjuncts of God’s presence, and most particularly in the exhibition of his law; see *Exod.* xix., 16; *1 Kings* xix., 11, 12; and *Ezekiel* i., 13, 24, 25. For this reason the lightnings and thunders, which are the voices of God, proceed from the throne, that is, God himself, through his special directions. And as all light signifies the rules or directions proceeding from those that govern others, thus in *Psaln* xevii., 2, 3, 4, these two are set together as explanatory of each other. Righteousness and judgment are the habitation [establishment, in the margin] of his throne. ‘A fire goes before him, and burneth up his enemies round about. His lightnings enlightened the world: the earth saw and trembled.’ And in *Psaln* cxix., 105: ‘Thy word is a

lamp unto my feet, and a light unto my path.’ Thus also Ennius hath used this similitude or symbol in these noble verses :

“ Homo qui erranti comiter monstrat viam
Quasi lumen de suo lumine accendat, facit
Ut nihilo minus ipsi luceat, cum illi accenderit.”

By which words it appears, that as all luminaries, the sun, moon, stars, lamps, and others, signify ruling powers, so the light itself is well employed to signify their edicts or laws, by which the subjects are governed ; and therefore lightnings is a good symbol of the divine edicts. Thus likewise in the theurgical science, the essential and efficient cause of inspiration is called lightning and fire, as it appears from Jamblichus, because this inspiration enflamed and directed the imagination to persuade the votaries of the inspiring demon to a suitable compliance and direction in their affairs by the oracles exhibited therein. Also the thunders and voices, by an ἐν διὰ δυοῖν, to signify voices of thunder, or thunderings sounding, are often called the voices of God. Thus in Psalm xxix., 3, thunder is called the voice of God, being put synonymously, and properly signifies the promulgation or preaching thereof ; for as all these, lightning, thunder, and voice, are naturally performed at once, so they signify that when God utters his voice to publish it, he thereby rules and governs men. And therefore thunders in this prophecy are always employed to signify the public exposition of the divine laws ; and these here shew us the light of the Gospel, the exhibition of God’s commandments, and consequently the revelation of his will, and the public practice of his true religion and worship.”

See also Daubuz on chap. viii., 5, p. 355.

Hooper, Apocalypse, p. 52 ;—

“ ‘ Out of the throne proceeded lightnings and thunderings and voices.’ The lightnings represent the revelation of God by the Spirit ; the thunderings, the confirmation thereof by the word of judgment ; and the voices, the utterance or manifold declarations of the Holy Ghost through the members of Christ, as proceeding from him, and bearing witness to him ; in allusion to which, St. Peter said on the day of Pentecost, ‘ Therefore, let all the house of Israel know assuredly that God

hath made that same Jesus whom ye have crucified both Lord and Christ.”*

Swedenborg, in the ‘Apocalypse Revealed,’ art. 236, observes, that

“Lightnings, by reason of the flash which strikes the eyes, signify illumination; and thunderings, by reason of the noise which affects the ears, signify perception; and when these two signify illumination and perception, then voices signify instruction. These were seen proceeding from the throne, because they proceed from the Son of Man, or the Lord, as the Word; and from the Lord through the Word cometh all illumination, perception, and instruction. Lightnings, thunderings, and voices have a similar signification in other parts of the Word,” &c.

SWEDENBORG, ‘APOCALYPSE REVEALED,’ art. 237;—

“‘And there were seven lamps of fire before the throne, which are the seven spirits of God,’ *signifies*, thence a new church in heaven and upon earth from the Lord through the divine truth proceeding from him.’ . . . Whereas the church is a church from the divine [principle] which proceedeth from the Lord, which is divine truth, and is called the Holy Spirit, therefore it is said, ‘which are the seven spirits of God;’ that by seven spirits is signified that proceeding divine [principle], may be seen above, n. 14, 155.”

Haymo, Apocalypse iv., 5;—

“Well is the Holy Spirit compared to seven lamps, because he inflames the saints to the love of God, and illuminates them by the light of faith, lest they should fall into the pit of error.”

The same is the interpretation of Ambrose Ansbert.

Richard of St. Victor, Apocalypse, p. 225;—

“There are seven burning lamps before the throne of God, because the perfected are always intent upon the illustrations of the septiform Spirit, and through the medium of his illumination, they know more clearly in the light what is conducive

* See Pareus *in loc.*

to their good. This Holy Spirit is figured forth by the burning lamps, because he gives light for the purpose of acknowledgment, and all to whom he gives illustration he inflames into a state of love. It is in this state also that he diffuses a seven-fold light, that to his own he dispenses his seven-fold gifts, and shines before them when he teaches the way of righteousness."

Glossa Ordinaria, Apocalypse, p. 4 ;—

"The lamps are the gifts of the Holy Spirit which enkindle and illuminate, and are prepared for all those who are themselves the throne of God."

Pyle's Paraphrase, p. 39 ;—

"In this place also there were seven large lamps or lights burning in sight of the throne, (answering in number to the tabernacle candlestick with its seven lights,) which here were intended either as in chap. i., 20, to signify the Christian churches, which are illuminated by the word and revelation and spirit of God, and are the lights of the world, or else the seven angels, &c."

Brightman, Apocalypse, p. 174 ;—

"Now these lamps are called the seven spirits of God, both because they are gifts which flow from that Spirit, and for that there is a most near conjunction of the effect with his cause. For they are those most sweet fruits which the Spirit createth in the hearts of the saints, bestowing faith, hope, charity, peace, joy, prayer, and the rest wherewith the elect are sanctified. They are likened to the lamps of fire, according to the rite of the lights in the temple, which were every day to be set on fire by Aaron and his sons, Exod. xxvii., 20. For the spirit will have himself to be kindled in the hearts of the elect, by the labor of the ministers through the word and sacraments; neither will he be expected to come besides the order delivered by himself."

"The number of these spirits is sevenfold, according to the manifold variety of the gifts wherewith he adorneth the faithful; as everywhere we see this number used to note out an indefinite number. Last of all, these gifts are compared to fire; for they are lamps of fire burning before the throne, because they do enlighten the mind, do burn up the stubble of inborn corrup-

tion, and do moreover inflame the mind with a desire of all godliness, which John calleth the baptism of fire, Matt. iii., 11. Now how great comfort ariseth hence, that the name of the Spirit is given to these gifts; which are (saith he) the seven spirits of God. By which words the faithful may understand, that that power which they feel to be stirred up by God in their hearts, is a most undoubted pledge of God himself dwelling in us. And thus much of the inward gifts; whereof the church shall never be destitute, but that always there shall be some company of the godly in which these seven lamps shall burn."

Patrick Forbes, *Apocalypse*, p. 14;—

"The type of the Spirit of sanctification is seven lamps burning before the thrones; seven for perfection of all graces; burning both for illumination and purging power; lamps for this work in our hearts, in which he infundeth and nourisheth the oil of grace to faith and love: our sound state, wherein we are compared by the Lord to wise virgins having oil in their lamps, and we are warned to have our lamps burning, and that we quench not the Spirit."

Robertson, *Apocalypse*, p. 74;—

"We read many a time of lamps in Scripture, and sometimes as they are evidences of the divine presence, so, when God covenanted with Abraham, and this was sealed on Abraham's part by a sacrifice, the emblem of God's presence and consent is represented by a burning lamp passing through between the pieces of the divided sacrifice, Gen. xv., 17. This is also with allusion to the lamps, which, by the command of God, were to burn always before the testimony, Exod. xx., 21; which no doubt was a type of the influence of the Holy Ghost, to tell us all the light and heat in God's sanctuary is owing to him. But further, in the Scripture, we find comfort represented by a lamp, Prov. xiii., 9: 'The lamp of the wicked shall be put out.' And finally, a lamp signifies direction; so says David, Psalm cxix., 105: 'The Word of the Lord is a lamp unto my paths:' and we know that all believers are led of the Spirit. But here he is presented to us under the emblem of seven lamps; this may bear allusion unto the seven churches, to whom Christ had sent letters; and to assure us of the manifold grace he dis-

penses to the church, whom he enlighteneth, quickeneth, heal-eth, strengtheneth, and comforteth."

Gill, *Apocalypse*, p. 719 ;—

... "These being called lamps of burning fire, point at the light the spirit of God in his gifts communicates to the churches ; and that warmth and heat, comfort and refreshment, conveyed to them, through the preaching of the Gospel, and the dispensation of the ordinances of it, under his illuminating and quickening influences."

Elliott, *Horæ Apocalypticæ*, vol. i., p. 7 ;—

"The symbol (seven lamps) might seem to represent the two, the church and the Spirit, as in God's eye associated together ; and not only to indicate that the holy life, affections, and aspirations of his people were ever before the Lord, but also that in them was recognized by Him the presence and the influence of his own Holy Spirit."

SWEDENBORG, 'APOCALYPSE REVEALED,' verse 6 ;—

" 'And within sight of the throne there was a sea of glass like unto crystal,' *signifies*, the new heaven composed of Christians, who were in general [common] truths grounded in the literal sense of the Word."

Richard of St. Victor, *Apocalypse*, p. 226 ;—

... "Glassy, by a pure knowledge of the divinity. Like unto crystal, by a shining solidity of righteousness."

Cornelius a Lapide, *Apocalypse*, p. 88, says the most genuine interpretation is that of Pererius, which is as follows ;—

"The sea of glass is the empyreal heaven, which is the throne of God, the angels, and the blessed. It is called a sea by reason of its amplitude, because it is of the utmost vastness. . . . John here sees the glory of God in the empyreal heaven. In this sea, as it were, glitter the angels and the blessed like the fishes, such as our own painters depict as swimming in the sea. Whence Andreas Cæsariensis and Aretas are of opinion that the sea of glass is the angels and the blessed themselves. By the sea, says Aretas, is signified an immense multitude ; by glass, brightness, purity, and tranquillity ; by crystal, solidity and

the stability of the glory and felicity of blessed and angelic minds."

Menochius interprets the sea of glass to signify the empyreal heaven; Joachim thinks that it signifies the Holy Scripture; Hammond, that it signifies the thoughts and actions of the assembled multitude made visible and discernible before the Judge, their own consciences as a crystal glass reflecting and acknowledging the accusations that are brought against them. Similar is the interpretation of the Greek Scholia; also of Hole in his Practical Discourses on the Liturgy, vol. iii., p. 4.

Pareus, Apocalypse, p. 90;—

... "The sea is a gathering of many waters, by which peoples and nations are signified, chap. xii., 15; and they are shining, because the counsels and the most secret actions of men are before the throne, and open to the eyes of God, being like the clearest crystal, discerning all things."

Gill, Apocalypse, p. 719;—

"I think by it is meant the Gospel, compared to the sea for the deep things of God and mysteries of grace, which are in it; to a sea of glass, because in it is beheld, as in a glass, the glory of the Lord, of his person, office, and righteousness, as well as many other wondrous things; and to one like crystal, for the clearness, perspicuity, and evidence of the truths contained in it; and to a fixed, still, and quiet sea, because it is the Gospel of peace, love, grace, and mercy, and brings peace, joy, and tranquillity to troubled minds, when the law works wrath; but here are no tossing, foaming, raging waves of wrath and fury, but all smooth, stable, solid, tranquil, and quiet. . . . Agreeably to this figurative way of speaking, the Jews call the law *the sea of the law*, and the sea of wisdom, and frequently give the characters of such and such a doctor, as being very expert and conversant in *the sea of the Talmud or doctrine*."

Patrick Forbes, Apocalypse, p. 14;—

"The second grace is the first outward mean of the spirit, the pure Word of God; the type whereof is a glassy sea like to crystal. It is before the throne as ever joined in his saints with

the Spirit, and for that therein we may see the glory of God with open face: Isaiah lix., 21; 1 Cor. iii. That the Word of God, for the purging and refreshing virtue thereof, is compared to water, is evident by the ordinary speech of all Scripture. Hereof the laver placed in the entry to the tabernacle was a type, to which in Solomon his temple succeeded the brazen sea, whence this hath here the name. It is of glass, for the calm stillness thereof; for God his Word is not as those raging waters which stir up mud and dirt, but like those still running waters by which David was led, Psalm xxiii.; and as the soft running waters of Siloam which refresh the city of God, Psalm xlvi. Therefore besides their stillness, they are clear as crystal, much excelling that sea in Solomon his temple, which was of brass, both for the open and clear sight, (for which it is also before the throne, as I have touched,) and also for that this sea admitteth no mixture of any other cistern. It is not mixed with blood as that, chap. viii., much less with bloody worsum, as that, chap. xvi. Finally it admitteth nothing except the fire, chap. xv."

Holmes, vol. i., p. 49, regards the sea as typifying great multitudes forming a church in heaven: solid and lucid as glass, and pure and brilliant as crystal. According to Swedenborg, the foregoing interpreters are all more or less right; for the bright and transparent appearance of heaven was owing to the appearance of divine truth or doctrine, according to its reception by the multitudes assembled in the outer or lower heaven.

SWEDENBORG, 'APOCALYPSE REVEALED,' verses 6, 7;—

" 'And in the midst of the throne, and round about the throne, there were four animals,' *signifies*, the Word of God from its principles in its ultimates, and its preservatives or defences: 'full of eyes before and behind,' *signifies*, the divine wisdom therein: 'and the first animal was like a lion,' *signifies*, the divine truth of the Word as to power: 'and the second animal like a calf,' *signifies*, the divine truth of the Word as to affection: 'and the third

animal had a face as a man,' *signifies*, the divine truth of the Word as to wisdom : 'and the fourth animal was like a flying eagle,' *signifies*, the divine truth of the Word as to knowledges, and thence understanding."

Lauretus observes, under the article *Cherubim* ;—

"The two cherubim of the ark, that is, Christ, may be called the Word and the Holy Spirit." (Origen.)

"The two cherubim designate the two testaments. (Augustin, B. Gregory.) The ideal knowledge of God. (Georg. Ven.)"

Brixianus presents examples of similar significations ; and Cotter observes that they signify the quadriform truth of the Gospels.

Wordsworth on the Canon observes, p. 151 ;—

"Again : looking at the origin of the Gospels, and at the divine attributes of unity, omniscience, omnipotence, and eternity, which God has in rich measure been pleased to bestow upon them by his Holy Spirit, the Christian church found a prophetic picture of them in the four living cherubim, named from heavenly knowledge, seen by Ezekiel at the river of Chebar. Like them they are four in number ; like them they are the chariot of God, 'who sitteth between the cherubim ;' like them they bear him on a winged throne into all lands ; like them they move wherever the Spirit guides them ; like them they are marvellously joined together, intertwined with coincidences and differences ; wing interwoven with wing, and wheel inwound with wheel : like them they are full of eyes, and sparkle with heavenly light ; like them they sweep from heaven to earth, and from earth to heaven, and fly with the lightning's speed, and with the noise of many waters. 'Their sound is gone out into all lands, and their words unto the end of the world.'"

Whitley, *Scheme and Completion of Prophecy*, p. 434 ;

"And that the cherubic ζωα, living creatures, constitute his throne, over which and upon which the Lamb, or the glorified humanity, is enthroned, is easily shewn. For in no other way, and in no other position, could these living creatures be 'in the midst of the throne, and in the circle of the throne, or round about the throne ;' in Rev. iv., 6 : 'And before the

throne there was a sea of glass like unto crystal ; and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind.' They were, therefore, under it, and in some degree composed it ; as they had done in the holy of holies on earth, which was a figure of the true holy of holies in heaven ; and the cherubim in it were, in the same way, figures of those corresponding ones in the heavenly temple. That the throne of the Lamb is erected above them and upon them, appears also from Rev. vii., 15, where it is promised, that he that sitteth upon the throne will be the Shekinah upon them, will dwell or rest upon them, as the Shekinah rested upon the cherubim. And the Lamb is said to be 'in the midst of the throne ;' the very place precisely from which the voice had issued in the oracle or the holy of holies, 'on the midst of the two cherubim.' The Lamb, therefore, on the midst of the throne, is the true Shekinah resting or dwelling upon and between the cherubim. He is the Lord of Hosts and the King of Glory."

Holmes, *Apocalypse*, vol. i., p. 49 ;—

"As these living beings were in the midst of the throne on which God was seated, they are something essentially belonging to his person ; but as they extend on every side beyond the immediate seat of the Godhead, they represent something emanating from the throne, in which his heavenly church also participates, though in an inferior degree. They are full of eyes (the emblems of intelligence), to signify their quickness and discernment, and that all things future and past are open to their view. The first living being resembled a lion, the emblem of majesty and essential power ; the second was like a calf, the emblem of patience and long-suffering ; the third had a face as a man, which, from the superior intelligence distinguishing the human countenance, is an emblem of prudence and wisdom ; and the fourth was like a flying eagle, an emblem of swiftness and strength in action. These four living things symbolize, therefore, the providential attributes of God, as possessed also by his saints ; viz., his majesty and power, his patience and long suffering, his wisdom and prudence, and his swiftness and strength in carrying his designs of mercy or vengeance into execution."

The Investigator, vol. ii., p. 18 ;—

“I am led in consequence to conclude, that the four living creatures of chapters iv., v., represent the humanity of Christ according to some view of it or other. They are one, and the head of the body representing the church ; they are more immediately and intimately united with him that sitteth on the throne ; and they are designated in terms applicable only to the Lord Jesus Christ, and introduced under circumstances that show them to be, according to some view or other of his person, emblematic of it.”

Again, p. 19 ;—

“In the four living creatures ‘in the midst of the throne,’ (thus sharing the distinction of the Lamb,) and, at the same time, ‘round about the throne,’ (and so ranking with the twenty-four elders ; ‘in the midst of whom’ also is the Lamb, as if supported by these on the altar on which it had been slain,) he appears as God manifest in the flesh, identified and communicating with his church ; being at the same time the head of it, and the point of union between it and God.”

From the foregoing quotations we see that Origen, Gregory, Augustin, &c. regarded the cherubim as signifying the Word of God and the Holy Spirit ; Whitley and the Investigator, as signifying the Lord’s glorified humanity ; Holmes, as signifying not only Deity but emanations from Deity ; and Cotter, Wordsworth, &c., as signifying the Gospels.

All these interpretations harmonize with each other, if we regard the glorified humanity as the same with the *Word*. For thus the four living creatures in the midst of the throne will signify the Word in a fourfold aspect, and the same living creatures round about the throne will represent in a fourfold aspect the emanations of the Word from the midst of the throne as a centre, round about the throne as a circumference.

Let us, however, proceed to the more particular signification of the four living creatures.

The first had the face of a lion. We have seen above that the lion is an emblem of majesty and essential *power*.

The lion, says A Lapide, p. 91, is the symbol of strength or fortitude. So also Andreas.

Lauretus says, art. *Leo*, the face of a lion adumbrated the kingly *power* of Christ. (Georgius Venetus, Jerome, Rupertus.) So also Gregory the Great.

Daubuz gives a similar interpretation, and observes, that by the head of a lion the Egyptians represented a vigilant person or guardian, inasmuch as the lion sleeps with his eyes open. See *Hab. Dic.*

Wilkinson, in his *Manners and Customs of the Ancient Egyptians*, Second Series, observes, vol. ii., p. 169 ;—

"The worship of the lion was particularly regarded in the city of Leontopolis ; and other cities adored this animal as the emblem of more than one Deity. It was the symbol of *strength*, and therefore typical of the Egyptian Hercules. With this idea the Egyptian sculptors frequently represented a powerful and victorious monarch accompanied by it in battle ; though, as Diodorus says of Osymandyas, some suppose the king to have been really attended by a tame lion on these occasions."

"Macrobius, Proclus, Horapollo, and others, state that the lion was typical of the sun ; an assertion apparently borne out by the sculptures, which sometimes figure it borne on the backs of two lions. It is also combined with other emblems appertaining to the God Rê. In the connection between the lion and Hercules may be traced the relationship of the Sun and the God of *strength* ; Hercules, or the Dom of Egypt, being, as already observed, ' the *power* of the Deity and the *force* of the Sun.' "

Horapollo says, lions were placed before the gates of the temples as the symbols of *watchfulness* and *protection*. (See Wilkinson, *ibid.*, p. 172.)

Gill also admits, on Rev. iv., that the lion symbolizes *strength* ; indeed this admission is so general that it is unnecessary to add further confirmation.

(Second Animal). Swedenborg says that the *calf* signifies the divine truth of the Word as to affection. The general tenor of other interpretations is, that it signifies patience, beneficence, laboriousness, victimation, &c., in consequence of the ox being employed in the work of the plough, in treading out the corn, and being used in sacrifices.

We shall proceed to illustrate the interpretation of Swedenborg.

In the 'Apocalypse Revealed,' vol. i., n. 242, he observes ;—

“Inasmuch as the Egyptians were fond of knowledges, they therefore made to themselves calves as a sign of their affection for them ; but after they began to worship calves as gods, then calves came to signify affections of knowing falses, as in Jer. xlvi., 20, 22 ; Psalm lxviii., 31, and in other places ; therefore the same is signified by the calf which the children of Israel made in the wilderness, Exodus xxxii., as also by the calves of Samaria, 1 Kings xii., 28 to 32 ; Hosea viii., 4, 5 ; x., 5 ; wherefore it is said in Hosea, ‘They make them a molten image of silver, sacrificing man, they kiss calves,’ xiii., 2. To make them a molten image of silver signifies to falsify truth, to sacrifice man signifies to destroy wisdom, and to kiss calves signifies to acknowledge falses from affection. In Isaiah : ‘There shall the calf feed, there shall he lie down and consume the branches thereof,’ xxvii., 10 ; the same is signified by calf in Jer. xxiv., 18, 19, 20. Whereas all divine worship is from the affections of truth and goodness, and the consequent knowledges thereof, therefore sacrifices, in which the worship of the church among the children of Israel principally consisted, were made of various beasts, such as lambs, goats, kids, sheep, he-goats, calves, oxen ; calves were offered because they signified the affection of knowing

things true and good, which is the first natural affection : this is what was signified by sacrifices of calves, Exodus xxix., 11, 12 ; Levit. iv., 3, 13, and subseq. chap. viii., 15 ; and subseq. chap. ix., 2 ; xvi., 1 ; xxiii., 18 ; Num. viii., and subseq. chap. xv., 24 ; xxviii., 19, 20 ; Judges vi., 25 to 29 ; 1 Sam. i., 25 ; xvi., 2 ; 1 Kings xviii., 23 to 26, 33. The second animal appeared like a calf, because the divine truth of the Word, which is signified thereby, affects the mind, and so infuseth instruction, which it causeth it to imbibe."

First as to the practice of the Egyptians. It is said they were fond of knowledges, and therefore made to themselves calves as a sign of their affection for them.

In Taylor's edition of Calmet's History of the Bible are given a number of numismatic representations of Egyptian bulls and calves, most of which are distinguished by a star either on or over the body, or between the two horns. Now we have seen that a star is the emblem of knowledge, science, or illumination. Of what then is the ox, bull, or calf the emblem ?

We read in Wilkinson's Manners and Customs of the Ancient Egyptians, Second Series, vol. i., p. 320 ;—

"Osiris was called the 'manifesters of good,' or the 'opener of truth,' and said to be 'full of goodness (grace) and truth.' The title 'manifesters of good' accords well with what Plutarch says of Osiris, that he was a 'good being, and sometimes styled Omphis (Onuphis), which signifies a benevolent and beneficent power ;' the word Onuphis being evidently the Egyptian appellation of this god Ouôn-nofre, 'the opener of good.'"

Now one of the forms under which Osiris was worshipped was that of Apis, who was represented by a sacred bull or ox. Hence to Apis belonged (p. 350) all the clean oxen chosen for sacrifice.

"He is called in the hieroglyphic legends Hapi ; and the bull, the demonstrative and figurative sign following his name, is accompanied by the *crux ansata*, or emblem of life. It has

seldom any ornament on its head ; but the figure of Apis- (or Hapi-) Osiris generally wears the globe of the Sun and the Asp, the symbol of divine majesty ; which are also given to the bronze figures of this bull."

Ibid, p. 354 ;—

"The notion entertained by the Egyptians respecting the reappearance of the Deity under the same form, and his entering the body of another bull as soon as the Apis died, confirms the opinion of Diodorus, that they believed in the transmigration of the soul of Osiris into the body of this animal ; and the choice of it as the representative of Osiris was probably owing to the doctrine of emanation already mentioned."

Lauretus says, art. *Bos*, that the face of the ox or calf in the Deity designates the *virtus concupisciva*, or concupiscive power, (Georgius Venetus ;) and again, that in the soul it designates the *vis concupiscibilis*, or concupiscive faculty. So also Brixianus, art. *Bos*, n. 39 ; A Lapide, Apocalypse, p. 91.

As then the ox represents the faculty of desire, and the star, knowledge,—so, combining the two, the calf or ox distinguished by a star or sun, signifies the desire or affection of the knowledge of goodness and truth, of which Osiris was supposed to be the fountain head.

Again, Lauretus says, p. 187 ;—

"Sometimes the calf designates the Word of God." (Origen.)

And Gill observes on Ezek. i., 15, p. 7 ;—

"That the ox chewing the cud, and being thus a ruminating animal, represents a continual meditation on the Word of God."

According to Lauretus, the same is the opinion also of Clement of Alexandria, Origen, Augustin, Gregory, Cyril, &c.—See art. *Ruminare*, where it is said ;—

"He ruminates who recalls the Word, which is the nutriment of righteousness, into his thoughts as into a stomach, and hence into a rational reminiscence. Ruminating animals are they who meditate day and night upon the law of God ;

and understand it not only according to the letter, but spiritually."

Now the *calf* is a young ruminating animal. Accordingly Vitringa, in his Commentaries on Isaiah xi., 6, p. 421, observes ;—

"By *lambs* are understood regenerate believers, who have not as yet attained to the strength of spiritual life ; such as were many in the flock of the apostolical church. As to *calves*, in mystical language, how can they be any other than those whom John denominates *young men*, who have made a more considerable progress in the spiritual life and its habits, and in whom the strength of the spiritual life now begins to put itself forth? *Young oxen* . . . are those in the flock of believers who are well pastured in the word of righteousness, and have made considerable progress in spiritual wisdom and knowledge ; and are so far instructed that others are enabled to regard them with delight, as ornaments of the herd of the Lord, and can perceive great profit in their instructions."

Vitringa proceeds to shew how the *heifer* and the *ox* signify those who are still farther advanced in the knowledge of God, and in the exercise of the Christian virtues.

(Third Animal). Gill observes, p. 720, that by the face of a man is signified *wisdom*, *prudence*, and *knowledge* ; and again, in Ezekiel i., 15, that the face of a man was expressive of *knowledge* and *understanding* in divine and spiritual things ;

Holmes, Apocalypse i., 50, that it signifies *intelligence*, *prudence*, and *wisdom* ;

The Religious Tract Society, in their Comments, that it signifies *prudence* and *discretion* ;

Gauntlett, Apocalypse, p. 60, that it signifies *prudence*, *intelligence*, *benevolence*, and *compassion* ;

Jones, Apocalypse, p. 135, that it signifies *understanding*, *wisdom*, *skill*, and *prudence* ;

Pareus, Apocalypse, p. 93, that it signifies *understand-*

ing and prudence. The interpretations of the ancient commentators are in general to the same effect.

(Fourth Animal). Lauretus ; article *Aquila* ;—

“ An eagle may be said to designate the perspicacious power of the soul, the subtle intelligence of the saints, and their sublime contemplation, &c. (Gregory, Ambrose.)”

Robertson observes, p. 77, that the eye and wing of the eagle denote a perspicacious insight into the mysteries of salvation ; and Patrick Forbes observes to the same effect.

Gauntlett, Apocalypse, p. 60 ;—

“ The eagle is a figure of penetration, perception, and elevated affection ; soaring beyond earthly things, and contemplating heavenly objects.”

Vitranga observes, p. 90, that the eagle signifies perspicacity in perceiving the profoundest mysteries of the Christian faith, and arcana of the Divine essence and nature.

Gill observes, p. 721, to the same effect ; indeed this is the interpretation generally given both by ancient and modern commentators.

SWEDENBORG, ‘ APOCALYPSE REVEALED,’ verse 8 ;—

“ ‘ And the four animals had each of them six wings about him,’ *signifies*, the Word as to its powers and preservatives or defences : ‘ and they were full of eyes within,’ *signifies*, the divine wisdom in the Word in its natural sense derived from its spiritual and celestial sense.”

For the number *six*, see Chap. xiii. 18, Vol. III.

Daubuz, p. 193 ;—

“ Wings in Holy Scripture are metaphorically used for two purposes. The first is to cover or brood, which is the natural use of them ; and therefore *to protect and maintain*, as in Ruth ii., 12 ; Psalm xxxvi., 7 ; lvii., 1 ; lxi., 4 ; xci., 4 ; Malachi iv., 2 ; Matt. xxiii., 37 ; Luke xiii., 34 ; or else to carry away, to help in flight, as in Exod. xix., 4 ; Psalm lv., 6 ; Rev. xii., 14 ; where see our notes. In Isaiah xxx., 20, the word *canap*, which pro-

perly signifies a wing, is changed into a verb *yacanap*; which place the LXX turn thus, καὶ ἐκ ἔτι μὴ ἐγγίσωσί σοι οἱ πλανῶντες σε; that is, the false prophets or seducers shall no more come or pretend to brood thee, and cover thee as with their wings, that is, thou shalt no more trust in them as thy protectors."

Again, p. 194;—

"‘And within are full of eyes.‘] If this be only a repetition, it implies in this place, that as the wights have wings, or sufficient means, to *defend* the glory of God and *preserve* his true worship from all enemies set round about the church; so they have means to be watchful for the inward state of the church, to *preserve* it from all inner enemies to that purpose, who may go about to corrupt it, by seducing the faithful. But if the word γέμσιν be to be referred to the wings; meaning that the wings are full of eyes, as it may be understood, although it is plain Ezekiel’s cherubim are not so, yet this will imply that they have means, in their flight from persecution, to watch over and preserve the true worship of God."

Cruden’s Concordance;—

"Wings in a metaphorical and figurative sense are put for *protection* and *defence*."

So also Glasse, *Philologia Sacra*, p. 1608. And again, under the article *Alæ*, p. 81, Lauretus says that the wings of God signify the divine loving-kindness of God towards men, and his divine *protection*: also that the wings of the cherubim may signify deep knowledge of the angels and their *protection*. (Arnobius, Augustin, Ambrose, &c.) See Wemys’s *Symbolical Dictionary*, and Psalm xiii. 8.

Pareus says, p. 92, that by "full of eyes" is meant watchfulness and insight.

Gauntlett, *Apocalypse*, p. 60;—

"The eyes are emblematic of their vigilance and circumspection, in their attention to the commands of God, and in the discharge of the important office with which they were invested."

Vitringa, *Apocalypse*, p. 188;—

“They indicate a knowledge of the mysteries of faith and true wisdom, particularly the highest prudence and foresight.”

Matthew Henry on Ezekiel. i., 18 ;—

“‘They were full of eyes round about.’ This circumstance of the vision is most surprizing of all, and yet most significant, plainly denoting that the motions of Providence are all directed by infinite wisdom. The issues of things are not determined by a blind fortune, but by those eyes of the Lord, which run to and fro through the earth, and are in every place, beholding the evil and the good.”

Now Bossuet observes, that by “the sea of glass” the Holy Spirit designs to indicate that the throne of God is inaccessible, as being a place separated from all others by immense waters. But we have already seen that by “the sea of glass” is meant the lowest or outermost heaven, answering to the court of the temple. There is, however, conveyed in this vision an idea of inaccessibility, but this signification is proper rather to the cherubim or four living creatures who guard the way through the heavens to the throne of God, where is the ‘Tree of Life; as the cherubim of old guarded the way to Paradise. “To the Tree of Life,” says the Glossa Ordinaria, Gen. iii. “there is no return but through or by the cherubim; that is, the fulness of heavenly knowledge; that is, charity or love.” And again: “As to those who return to Paradise, it is necessary that they should consume by the fire of the Holy Spirit all the concupiscences of this life, and should cut off by the sword of the Word of God all that is pernicious.” Poole in his Annotations observes, that the Tree of Life was guarded to prevent profanation; and the Family Bible, that this was done to shew us that eternal life is not to be obtained by us, it being out of our reach, unless Jesus Christ give us power to eat of the Tree of Life. Cornelius a Lapide, Tirinus, and others affirm that the cherubim were stationed at the gate of Paradise with a view to vindicate

the attribute of God's omniscience, from whose vigilance our first parents had thought to escape.

In the present case, then, the throne of God and the three heavens are guarded, in order to prevent access to them except by passing through the cherubim; that is to say, by the four holy ways which they designate; that is to say again, by those qualities of mind which correspond to these four divine qualities of holiness indicated by the cherubim, and in reference to which all are to be judged, as will be seen in the sequel; for without holiness no man can see the Lord. Hence it is that after the judgment, that is, after the wicked (the dogs, sorcerers, liars, adulterers, &c.) are consigned to their places, the cherubim or heavenly guard are no longer seen. The gates of the city are open, the river is seen flowing out of the throne, and on either side of it is beheld the Tree of Life, all of which are represented as accessible to those who “do the Lord's commandments.”

Ribera interprets this vision as referring to the times of Antichrist. He regards the wings as veiling the mysteries of Christ, and as signifying that few will then possess a right knowledge of his divinity and humanity. Hence that it is to the consummation of the age that the threefold repetition of the *Sanctus* is to be referred; inasmuch as through the iniquity then abounding, the Holy One is then especially invoked to interfere. See Ribera, pp. 87, 88.

SWEDENBORG, ‘APOCALYPSE REVEALED,’ verses 8—11;

“‘And rested not day and night, saying, Holy, Holy, Holy, Lord God Almighty,’ *signifies*, that the Word continually teacheth us the Lord, and that he is the only God, and consequently that he alone is to be worshipped: ‘who was, and who is, and who is to come,’ *signifies*, the Lord: ‘and when the animals gave glory and honor and thanks to him that sat on the throne,’ *signifies*, that the Word

ascribes all truth, and all good, and all worship to the Lord, the Judge : ‘who liveth for ages of ages,’ *signifies*, that the Lord only is life, and that life everlasting is from Him alone : ‘the four and twenty elders fell down before him that sat on the throne, and worshipped him that liveth for ages of ages,’ *signifies*, the humiliation of all in heaven before the Lord : ‘and cast their crowns before the throne,’ *signifies*, an acknowledgment that their wisdom is from Him alone : ‘saying, Thou art worthy, O Lord, to receive glory and honor and power,’ *signifies*, that the kingdom is the Lord’s by merit and justice, because divine truth and divine good are his : ‘for thou hast created all things, and by thy will they are, and were created,’ *signifies*, that all things of heaven and the church were made and formed, and men reformed and regenerated out of the Lord’s divine love by his divine wisdom, or out of his divine good by his divine truth, which also is the Word.”

Cornelius a Lapide, chap. iv., 8 ;—

“For holy, holy, holy, the Hebrew word is *cados, cadlos, cados* ; which signifies that which by reason of its purity is separated from things unclean and profane, nay, even from all other things whatsoever ; in the present case, from all things created, and which being thus separate and holy, is therefore to be most highly venerated and adored.” . . .

Durham, Apocalypse, p. 192 ;—

“This sheweth how infinitely and inconceivably holy the Lord is when once mentioning of this attribute is not sufficient.”

Grotius, Apocalypse, chap. iv., 8 ;—

“It is the custom of the Hebrews to repeat a word thrice in those instances in which they were desirous of strongly inculcating anything. Jer. xxii., 29 : ‘O earth, earth, earth, hear the word of the Lord.’ Ezekiel xxi., 27 : ‘I will overturn, overturn, overturn it, and it shall be no more until he come, whose right it is.’”

We may also add another illustration ; “Woe, woe, woe

to the inhabitants of the earth, by reason of the other voices of the trumpet," Apoc. viii., 13.

Poole's Synopsis, Isaiah vi. ;—

"The highest degree of sanctity. The Greeks say, Trismegistus, and the Latins, Ter Maximus." (Piscator, Ang. Ann.)

Alcasar, p. 289 ;—

"As the name holy is repeated three times, so three names are put to signify praise ; viz., glory, honor, and blessing."

Cornelius a Lapide also admits that one of the reasons for the threefold repetition of the word holy is the following, Isaiah vi., 3 ;—

... "To signify that God is the abyss of sanctity. . . . For everything is a three, says Aristotle. Whence this song is called the Trisagion, that is, thrice holy ; that is, most holy ; as Mercury is called Trismegistus, that is, Ter Maximus ; because he was simultaneously king, priest, and teacher or theologian."

Daubuz, Apocalypse, p. 195 ;—

"It was a great emphasis when our Saviour told Peter that he should deny him thrice. So St. Paul, to shew the earnestness of his prayers, saith that he besought the Lord thrice ; 2 Cor. xii., 8. In the same manner as the Psalmist saith, 'Evening and morning and at noon will I pray, and cry aloud ; and he shall hear my voice.' So our Saviour himself prayed three times in his agony, that this cup might pass from him ; Matt. xxvi., 44. On these accounts the Jews had three set times of prayer in one day, Dan. vi., 10 ; which may be also inferred from Acts x., 9, and chap. ii., 15 ; and chap. iii., 1. Thus the heathens, to shew their sorrow for the death of their kinsmen, called upon them thrice, as appears from many authors ; Hom. Odyss., lib. ix., v., 65 ; Hesychius, v., *τρεις εκαστον* ; Aristophan. in Ran. Virgil Æneid, lib. vi."

The reader is referred to Daubuz for still further instances, and will perceive that this author is entirely silent as to any argument for the Tripersonality, founded on the threefold repetition of the word holy.*

* Vitringa observes, in his Comments on Isa. vi., 3, with regard to the repetition of *holy* three times as a proof of the Tripersonality, that there are many learned men

Now the title *Holy* occurs previously, in the epistle to the Philadelphian church, and it was seen on that occasion to apply to the Humanity; that as such, the Humanity is called* *Holy*, *Most Holy*, *Holy of Holies*, *Holiness of Holinesses*, absolutely *Perfect Holiness*, *Holiness Itself*, the *Holy* and the *True*, *Purity of Purities*, the *Temple of God*, the *Tabernacle of God*, the *Image of the invisible God*, the *Brightness of the Father's glory*, the express *Image of his substance*, *Very God*, *Light of Light*, *Life in itself*, *Omniscient*, *Omnipotent*, *Omnipresent*, *Divine*, *King of kings* and *Lord of lords*, in which is the whole *Trinity*, and whose name comprises the whole name of the *Trinity*.

De Lyra, *Apocalypse*, chap. iv., 4;—

“‘On their heads crowns of gold.’ For in their minds, which are called heads in respect of the sensitive faculties, ought to shine forth the brightness of wisdom; which is frequently in sacred Scripture designated by *gold*. . . Verse 10: ‘Cast their crowns before the throne . . . in token of reverence, confessing by this that they derive the brightness of their *virtue* and *wisdom* from God, which are designated by *golden crowns*.’”

By the *head*, says Bede, is frequently signified the *mind*. So also Anselm, Archbishop of Canterbury.

Reviewing what has been advanced in this chapter, we see that,

The throne is a throne of judgment.

The one sitting on the throne is the Lord Jesus Christ.

The sea of glass, the twenty-four elders, and the four animals *round about* the throne represent the three heavens.

The same animals in the *midst* of the throne represent the Word in a fourfold aspect.

who do not plainly reject that interpretation, who yet are of opinion that there are arguments more suitable to prove it than this; and as such, who do not place much reliance upon this sort of evidence: among these are Calvin and Cocceius; and among Roman Catholics, Sanctius. Cartwright also, formerly Divinity Reader of Cambridge, says upon this passage, “We thank God that our faith of the Holy Trinity hath surer grounds to rest upon than this.”

* See Vol. I., p. 417, &c.; Vol. II., p. 9, &c.

This fourfold aspect is further developed in the four first seals, in relation to which Dr. Whitley has the following observations, p. 439 ;—

"Each cherubic ζωον points to each horse with his rider, that is, to each contemporary and corresponding ἄγγελον; and cries out to the prophet, as each of them consecutively went out and appeared on the opening of each seal, 'Come and see.' The Lamb, it must be observed, is represented as having prevailed to open the book and its seals; which he took out of the right hand of him that sitteth on the throne, and is hence thereby solemnly installed on the throne of glory, and empowered to hold the book of fate, and to have the keys of death and hell; and each ζωον is, therefore, immediately opposed to each ἄγγελον, both of which together make up each successive seal."

From these remarks it is obvious that each living creature has its corresponding opposite in each horse of the first four seals; consequently a true interpretation of the four horses ought to furnish a true interpretation of the four living creatures, or *vice versa*, and so furnish a test of that interpretation of the four animals which we have already given. That this test will be found on its application to confirm the truth of the foregoing interpretations, will be seen in the sequel.

It is said; "Thou hast created all things," &c.

In the Annotations of Corderius on the Treatise upon the Divine Names by Dionysius the Areopagite, vol. i., p. 468, occur the following remarks ;—

"For all the species of creatures, says S. Maximus, and every individual creature, such as the orders of the angels and all sensible things, are images and likenesses of the divine ideas, *i. e.*, of exemplars which are in God. They are indeed exemplars of the eternal intelligence of God, by which, and according to which, all things were in him which are not different from him; and by these, and according to these, he produced all things that are made. As the blessed John, in the Apocalypse, chap. iv., says was acknowledged by the twenty-four

elders; all things were in him and were created. It is of the ideas that he says *they were*; and of the images and similitudes of the ideas, *i. e.*, exemplars, that they were created."

Menochius, *Biblia Maxima De la Haye*;—

"Were, and were created, . . . *i. e.*, have been, have become extant: received their *essence* and *existence* when thou didst create them."

With respect to man as the creature or creation of God, see Vol. I., p. 451, of the present work.

The reader is here reminded that, according to the foregoing interpretations, the vision described in this chapter has reference, first, to the Lord as to his divine humanity, or as the Son of Man upon a throne of judgment; secondly, to the Word of God testifying incessantly to the divinity of that humanity; thirdly, to the three heavens. The subject matter of this vision is therefore the Son of Man coming in the glory of the Father with all his holy angels; and consequently if, as Patrick Forbes observes, this vision is to the sequel what the vision of the Son of Man is to the seven churches, it will follow that the sequel must relate to the execution of a judgment; and this we shall find to be no other than the Last Judgment.

CHAPTER V.

THAT THE LORD IN HIS DIVINE HUMANITY WILL EXECUTE JUDGMENT OUT OF THE WORD AND ACCORDING TO IT, BECAUSE HE IS HIMSELF THE WORD.—THAT THIS IS ACKNOWLEDGED BY ALL IN THE THREE HEAVENS.

SWEDENBORG, 'APOCALYPSE REVEALED,' chap. v., art. 256 ;

“ ‘ And I saw in the right hand of Him that sat on the throne a book written within and on the back,’ *signifies*, the Lord as to his eternal divinity, who is Omnipotent and Omniscient, and is the Word, who also knoweth from himself the state of the life of all in the heavens and on the earths, as well in common as in every particular. By Him that sat on the throne is meant the Lord as to his essential divinity, from which his humanity was derived, for it follows that the Lamb took the book out of the right hand of Him that sat on the throne, verse 7, and by the Lamb is meant the Lord as to his humanity ; by the book written within and on the back is meant the Word in everything particular and in everything in common ; by within in everything particular, and by on the back in everything in common ; by within and on the back is also meant the interior sense of the Word, which is its spiritual sense, and its exterior sense, which is its natural sense ; by right hand is meant Himself as to his omnipotence and omniscience, because the examination of all in the heavens and on the earths, upon whom judgment is to be executed, and the separation of them, is treated of.”

Again, art. 257 ;—

“ Sealed with seven seals signifies that it is entirely hid from angels and from men.”

In the consideration of this subject it will be desirable to bear in mind the following particulars: the book, the taking of the book, the opening of the seals, the period of taking, and the period of opening; especially as these details are treated of together, in most of the following extracts.

First, then, the book is either the whole of Scripture, or some part of it.

Dr. Adams, in his *Treatise on the Opening of the Sealed Book*, p. 85, observes;—

(Origen.) “In the fourteenth homily on Ezekiel, on the words ‘This gate shall be shut,’ &c., (xliv., 2,) Origen remarks that some things are for ever shut, as those which are known to God only; but that others are opened and made manifest. With reference to these latter he quotes the passage, ‘Woe unto you, lawyers, for ye have taken away the key of knowledge; ye enter not in yourselves, and them that were entering in ye hindered,’ (Luke xi., 52;) and then proceeds as follows: ‘There is therefore a key of knowledge to open those things which are shut; and there are many who neither enter in themselves, nor suffer those who are anxious to enter.’ And in another place the meaning of the Scriptures is said to be a sealed book: ‘And the words of that book shall be as the words of a book that is sealed,’ &c. (Isaiah xxix., 11.) But the Apocalypse of St. John contains the meaning of this example yet more clearly stated, saying, ‘I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book?’ &c. (v., 1—5.) And He who was of the tribe of Judah opened and made manifest the things which are written: ‘Until my God came the law was shut up, the words of the prophets were shut up, the reading of the Old Testament was veiled; and even unto this day, when Moses is read, the veil is upon the heart of the Jews.’ (2 Corinthians iii., 15.)”

“Again: this writer, shewing that the holy Scriptures, though made up of several treatises or volumes, are yet but one book, refers to the sealed book of the Apocalypse and the sealed book of Isaiah in the following terms: ‘For what was the book seen by St. John, written on the front and the back, and sealed up, which no one was able to read or to loosen the

seals thereof, except the Lion of the tribe of Judah, the Root of David; He who hath the key of David, who openeth and no man shall shut, and shutteth, and no man shall open? Universal Scripture is the thing indicated by this book, written on the front because of its obvious interpretation, and on the back because of its more remote and spiritual sense. . . . In this manner I interpret that passage also of Isaiah (xxix., 11). For it is not peculiar to his prophecy that the words of the book are sealed, so that they cannot be read by the unlearned because he is unlearned, nor by the learned because the book is sealed; but this is true of all Scripture, which requires that the Word, who shut it, should open it. For He will shut and none shall open; and when He shall open, no one can thenceforth bring perplexity upon that which He has made plain. Therefore it is said, that He will open and none shall shut.' "

"The following passage contains an evident allusion to the same interpretation. In the twelfth homily on Exodus, speaking of the vail which Moses put upon his face, and of St. Paul's comment upon it, which vail is done away in Christ, (Exod. xxxiv., 33, and 2 Cor. iii., 14,) he says: 'But I fear lest by too great negligence and dulness of heart the divine volumes may be not only veiled from us, but even sealed: so that if the book were given into the hands of a man who is unlearned, he would say, I am not learned; if into the hands of one that is learned, he would say, It is sealed. From which it appears that we must not only study to learn the sacred Scriptures, but also pray to the Lord, and beseech him day and night that the Lamb of the tribe of Judah may come, and Himself take the sealed book, and vouchsafe to open it. For He it is who, by opening the Scriptures, inflames the hearts of his disciples, so that they exclaim, 'Did not our hearts burn within us, while He opened unto us the Scriptures?' (Luke xxiv., 32.)' "

Again, p. 89;—

"Reference has already been made to the remarks which Eusebius has offered on the sealing up of vision and prophet, foretold by Daniel as one of the effects of the Messiah's advent. The passage shall now be quoted more at large, in consequence of its allusion to the subject of our present inquiry. Instead of the translation, 'And to seal up vision and prophet,' Aquila

appears to me to have rendered it better, saying, 'And to finish vision and prophet.' For our Lord and Saviour came not to shut, and, as it were, seal up the visions of the prophets; but inasmuch as they were previously obscure and sealed up, he unfolded, as it were, the seals which were placed upon them, and opened them and expanded them when he expounded to his disciples the meaning of the Holy Scriptures (Luke xxiv., 45). Whence he saith, 'Behold, the Lion of the tribe of Judah hath prevailed;' and He opened the seals, which were placed upon the book, as related in the Apocalypse of St. John. For what are these seals but the obscurities of the prophets? which being well understood by Isaiah, he hath correctly said: 'And these words shall become as the words of a book that is sealed,' (Isa. xxix., 11.) The Christ of God, therefore, did not come to shut up vision and prophet, but rather to open them."

"Epiphanius, in reply to a set of heretics, called the Alogi, who rejected the writings of St. John, speaks of the Apocalypse as follows: 'They say such things as these in a scoffing manner against the Apocalypse. Of what use, says one, is the Apocalypse of St. John to me, telling me of seven angels and seven trumpets? Not understanding how necessary and useful things of this kind are in the correct preaching of the Gospel. For thus hath the Lord ordained, that the things which were dark and enigmatical in the law and the prophets should be revealed by the Holy Spirit for our salvation to his servant John; so that he here proclaims, in a spiritual and evident sense, the things which were there obscure.'"

Again, p. 107;—

"Hilary, in the prologue to his commentary on the Psalms, after having spoken of their different authors, . . . proceeds as follows: 'It cannot, however, be doubted that the things which are spoken in the Psalms must be understood according to the evangelical interpretation; so that, by whomsoever the Spirit of prophecy may have spoken, still the whole may be referred to the knowledge of the advent of our Lord Jesus Christ, his incarnation, sufferings, and kingdom, and to the glory and power of our own resurrection. But as regards an earthly sense and the wisdom of the world, all the prophecies are shut up and sealed, according to that passage of Isaiah:

‘And all these words shall become unto you,’ &c. (Isa. xxix., 11, 12.) The inability to read and understand the book of prophecy is shewn in each of these instances; the wisdom of him who can read, but does not penetrate the seal of the hidden mystery, being on a level with the ignorance of him who cannot read, through that want of understanding which is common to them both. For allegorical and typical senses are interwoven with the whole; by which the mysteries of the only-begotten Son of God in the body,—his birth, passion, death, resurrection, his reigning through eternity with those who have believed in him, and are now glorified together with him, and his judging others,—are all opened. And because the Scribes and Pharisees, by not receiving the Son of God born in the body, denied to all men an entrance to the understanding of the prophecies, they are rebuked by the Lord with this threat of punishment: ‘Woe unto you, lawyers,’ &c. (Luke xi., 52.) For by denying Christ, whose advent is the theme of the prophets, they took away the key of knowledge; because a want of faith in the corporeal advent of the Lord shuts out the true understanding of the law, which foretold that advent. And indeed this must be understood to apply to all the prophetic Scriptures; that if they be not understood and acknowledged with reference to the advent of the Lord as man, their true meaning must be regarded as sealed and shut up. But with respect to the book of Psalms, that it cannot be understood except by faith in his advent, we are thus taught in the Apocalypse of St. John: ‘And to the angel of the church in Philadelphia write,’ &c. (iii., 7.) He hath the key of David, because by these seven seals, as it were, he completes what David in the Psalms foretells concerning his incarnation, suffering, death, resurrection, glory, reign and future judgment; opening what no one can shut, and shutting what no one can open: because by this prophecy, which is fulfilled in him, He opens that which no one can shut; and on the contrary, where faith in his fulfilment of the prophecy is denied, He shuts what none is able to open. For none but He, of whom these things were foretold, and in whom they were accomplished, can impart the key of this knowledge. And, indeed, this is the truth, which the apostle afterwards teaches us, saying, ‘And I saw in the right hand of him

that sat on the throne a book,' &c. (Rev. v., 1—5.) That book, containing both past and future things among those which were written within and without, none was worthy to open; and the weeping of the apostle arose from his desire of this knowledge, and his grief at the difficulty of obtaining it. But the Lion of the tribe of Judah, the Root of David, prevailed to open the book and its seals; because he alone, by the mystery of his humanity and divinity, accomplished those seven seals, which we have just mentioned, by which the book was shut up. And the Lord himself, after his resurrection, testified the same thing, saying: 'That all things must be fulfilled, which were written in the Law of Moses, and in the Prophets, and in the Psalms concerning me.' (Luke xxiv., 44.) By these, therefore, the whole volume of prophecy was both sealed and shut up; because by believing those things which were fulfilled in him, all those which were sealed and shut up will be both opened and perfected.'"

Again, p. 111, it is observed by

"Ambrose, in his commentary on the Psalms, Ps. cxix., 64: 'The earth, O Lord, is full of thy mercy: O teach me thy statutes.' 'The Lord teaches and enlightens the minds of all, and pours in the light of understanding, if thou openest the doors of thine heart, and receivest the brightness of celestial grace. When thou art in doubt search diligently; 'For he that seeketh findeth; and to him that knocketh it shall be opened.' (Matt. vii., 8.) Various are the obscurities in the prophetic Scriptures; but if, with the hand of thy mind, thou shalt knock at the door of the Scriptures, and shalt diligently examine those things which are obscure, thou shalt begin by degrees to collect the meaning of the words, and it shall be opened to thee by no other than the Word of God; of whom thou readest in the Apocalypse, that the Lamb opened the sealed book, which no one before had been able to open. For the Lord Jesus alone has revealed in his gospel the enigmas of the prophets and the mysteries of the law: he alone has brought the key of knowledge, and granted to us to open them. The Jews affirm that they have the key of knowledge; but they have it not. For if they had, they would themselves enter in; they would themselves know the inmost recesses of the Scriptures. But now; 'Woe unto you,' &c., (Luke xi., 52.) For how can ye have the

key of knowledge, who have denied the Author of knowledge? And therefore David turning to Him says: 'O teach me thy statutes; for Thou art true justice. Do Thou teach me the things which are wisely spoken; for Thou art wisdom. Do Thou open my heart; for Thou hast opened the book. Do Thou open that door which is in heaven (Rev. iv., 1); for Thou art the door (John x., 9). By Thee if any man enter in, he shall obtain that eternal kingdom. By Thee if any man enter in, he shall not be deceived; for none can be deceived, who enters the habitation of truth.' "

"Jerome, Commentary on Isaiah, chap. xxix., ver. 9—12, 'Stay yourselves and wonder,' &c.] 'All the prophecy after the subversion of Jerusalem and the temple, that is, Ariel, is directed against the scribes and pharisees; who having the key of knowledge, neither enter in themselves, nor suffer others who are willing to enter in. . . . And to you, he says, all sacred Scripture shall be shut up and sealed: so that you, who think that you understand the writings of the law and the predictions of the prophets, and day and night meditate with unwearied face on the volumes of the Scriptures, may not understand what you read. As it is written in the Apocalypse of St. John; 'Who is worthy to open the book, and to loose the seals thereof?' And when none was found to open the seals, the apostle tells us that he wept; and at length deserved the word of God addressed to him, saying; 'Weep not; behold the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book and to loose the seals thereof.' Now the Lion of the tribe of Judah is the Lord Jesus Christ, who opened the seals of the book, not of one of the Psalms of David only, as many imagine, but of all the Scriptures, which would be written by one and the same Holy Spirit, and therefore are called one book. Of which Ezekiel in mystical words testifies, that it was written within and without; that is, in sense and in letter. Concerning which the Saviour also speaks in the book of Psalms; 'In the volume of the book it is written of me,' (Psalm xl., 7;) not of Jeremiah, or of Isaiah; but in all sacred Scripture, which is called one book. To this present day, therefore, the masters of the Jews being unable to read and open the seals and disclose the mysteries of the Scriptures, if the book, which

is devoured by their teachers, be given to the unlearned populace, they will acknowledge that they are unlearned, and therefore not able to read it.' ”

Again, p. 119 ;—

“That the sealed book means all Scripture ;—is the opinion of Gregory, Rupertus, and Richard of St. Victor.”

“That it means the Old and New Testaments ;—is the interpretation of Tychonius, Pseudo-Ambrose, Bede, Haymo, and Bruno.”

“That it means either the Scriptures of the Old and New Testaments, or rather the dispensation of man’s redemption as contained in them ;—is the notion of Primasius, Ansbertus, the authors of the Glosses, Hugo, Albertus, and Aquinas.”

Dr. Adams, *Opening of the Sealed Book*, p. 167 :—

“Whatever may be thought of the character of the exposition of the sealed book, which prevailed among the early Christians, and of the judgment displayed by those who maintained them; the fact at least is indisputable, that for a thousand years and upwards, the church did understand that book to mean the Old Testament, which was so sealed that nothing but the advent of Christ could unseal it.”

The Rhemish Testament says in a marginal note that St. Gregory taketh it to be the book of Holy Scripture, lib. iv., Dialogue, chap. xlii., which seems to be the opinion adopted by the Rhemish commentators ; as it is that also of Estius, Marloratus, and others.

The author of *Hyponoia* observes in a note upon this passage, that,

“We may term even both Testaments (the Bible) a sealed book, till a due exhibition of the offices and work of Christ reveals their meaning.”

With regard to the period of opening the seals, Tirinus, who interprets them as relating to the mysteries of the Apocalypse, refers the period of opening more especially to the reign of Antichrist, the constancy of the faithful in resisting him, the destruction of the enemies of the church,

the universal judgment, and the happiness and glory of the blessed. So also does Menochius.

A Lapide also, p. 104, refers the seals to the things which were to happen in future times in the church, especially under Antichrist; to the end of the world and to the last judgment. So also do Pannonius, Pradus, Pererius, Viegas, who cite in support of this opinion De Lyra, Aureolus, Dionysius, &c.

Ribera likewise, p. 91, considers that the act of opening the book, and indeed that its contents have an especial reference to the times of Antichrist, or to those near the end of the age, and the last judgment. He says moreover, p. 87, that the face of Christ is the divinity, the feet of Christ the humanity, and that by these being veiled by the seraphim is signified that in these times both will be unknown to men; and again in p. 88, he says that in this vision St. John is speaking "of the end of the age, when, by reason of the unbelief which will everywhere prevail, the mysteries of Christ will be under a veil, and few will have a right knowledge of his divinity and humanity, the ministers of Antichrist making at that time a vain boast of the things which men had received from them concerning Christ."

To these authors we may add the ancient writers enumerated by Calmet in Vol. I., p. 38, of the present work; also the school of the Futurists, who refer the opening of the seals entirely to the last times. And we may here further add the following remarks of Dr. Adams,* p. 214, who himself refers the unsealing to the last times, though he interprets it in a literal sense;—

. . . "If it be once felt, that the principle of interpretation now proposed is correct, the reader will sit down to an examination of the several visions, with his mind relieved from a

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cloud of misconception and prejudice, and with new views and expectations with regard to the subject of the prophecy, which he is about to study. He will then look upon the Apocalyptic visions no longer as depicting the struggles of the Christian church in past ages, but as foreshadowing the features of that mighty religious revolution, which is about to take place on the earth in the latter days. He will perceive, that the one great instrument for effecting this work is that which the Almighty has employed in all past ages,—his own revealed word. The leading step is the unsealing of the authentic copies of the books of the Old Testament. Hence the student will conclude that the events foretold as immediately consequent upon this unsealing are such, as, from the natural passions of men, and the jealousies of different religious bodies,—the Jews,—the Greek church,—the Latin church,—Protestant churches of all denominations,—must unavoidably spring from this beginning. To a mind thus prepared there will be little or no difficulty in the general explanation of the several visions. It will then be evident, that the vision of the white horse and his rider going forth conquering and to conquer, which immediately follows the opening of the first seal, is a symbol of the triumphant progress of the gospel truth, and of the ardent anticipations of future spiritual conquests, to which the first unsealing of the sacred books will give rise. But those who love darkness rather than light cannot be expected to remain quiet spectators of such a scene. The opening of the second seal, therefore, is the signal of war:—war against the light, against the truth, against conscience, against God.”

Dr. Todd, *Lectures on the Apocalypse*, p. 98;—

“I conclude, therefore, that the seven-sealed book is the same of which our Lord Himself has said: ‘Lo, I come (in the volume of the book it is written of me) to do thy will, O God;’ or in other words, that it denotes the office or commission with which our Lord, as the Lamb slain for our sins, and raised again for our justification, shall be invested, and in virtue of which he shall come again in glory to judge the world. If so then, the opening of the seals may be expected to make known the acts he is to perform in the execution of this his office, the condition in which he shall find his church at his coming, and

the manner in which he shall accomplish the destruction of her enemies.

"In accordance with this expectation, as I shall now proceed to show, the revelations made on the opening of each seal, *all pourtray the circumstances of our Lord's second coming*; representing that event under various aspects, and, if we may so say, in various *stages of development or completion.*"

SWEDENBORG, 'APOCALYPSE REVEALED,' verses 2—5;—

"'And I saw a strong angel proclaiming with a loud voice,' *signifies*, divine truth from the Lord penetrating thoroughly by influx among angels and men: 'Who is worthy to open the book and to loose the seals thereof?' *signifies*, who hath power to know the state of life of all in the heavens and on the earths, and to judge every one according to his respective state: 'and no one was able in heaven, nor upon earth, nor under the earth,' *signifies*, that no one in the superior heavens or inferior heavens was able: 'to open the book,' *signifies*, to know the state of the life of all, and to judge every one according to his respective state: 'nor to look therein,' *signifies*, not in the least: 'and I wept much because no man was found to open and read in the book, nor to look therein,' *signifies*, grief of heart because if no one could do it, all must perish: 'and one of the elders said unto me, Weep not,' *signifies*, consolation: 'behold the Lion which is of the tribe of Judah, the Root of David hath prevailed,' *signifies*, the Lord, who by his own power subdued the hells and reduced all things to order when he was in the world, by the divine good united to divine truth in his humanity: 'to open the book and to loose the seven seals thereof,' *signifies*, here as before."

Ribera, Apocalypse, p. 93;—

"'And I saw a strong angel,' &c. When he says a strong angel he does not mean some certain specific angel, since the word *angel* is in the Greek put without the article; which both

the Greeks and John himself always do when no certain and definite person is indicated."

. . . " 'And no one was able,' &c., since the Father had not entirely revealed to any creature the things which were to be in the Last Times"

A Lapide says, p. 104, that to *open* the book is the same as to set it before others to be read by them, and that it signifies its explication and revelation.

Swedenborg, 'Apocalypse Revealed,' art. 265;—

"Behold the Lion hath prevailed, signifies that the Lord by his own power subjugated the hells, and reduced all things to order when he was in the world. That lion signifies the divine truth of the Word as to its power, may be seen above, n. 241; and whereas the Lord is divine truth itself or the Word, he is called a Lion. That the Lord, when he was in the world, subdued the hells and reduced all things in the heavens to order, and likewise glorified his humanity, may be seen above, n. 67; and how he did this, may be seen in the Doctrine of the New Jerusalem concerning the Lord, n. 12, 13, 14. Hence it is evident what is meant by the "Lion hath prevailed."

Again, art. 266;—

"By, 'Behold the Lion, which is of the tribe of Judah the root of David hath prevailed,' is signified that the Lord overcame the hells and reduced all things to order by divine good united to divine truth in his humanity."

Most writers agree that by lion is signified *strength* and *power*. Hence that lions and young lions signify also the apostles and early preachers of the Word; by reason both of their courage and the *power* of their preaching. (See Lauretus, art. *Leo*.) Thus also as we have seen, the first living creature, resembled a Lion, "the emblem of majesty and essential *power*."

Glasse observes in his *Philologia Sacra*, p. 1606;—

"That God is said to roar, which is an act proper to lions,

Joel iii., 16; Amos i., 2; in which are signified the *power* and *efficacy* of his anger and of his *word*. Compare Amos iii., 8; Hosea xi., 10; Isaiah v., 29, &c.”

Lauretus observes that, “the Lord will roar from Zion in judgment (Joel iii), and he roareth now in the *gospel* and the *law*, by his *teachers*.” Jerome. (See art. *rugire*, *rugitus*; also Marloratus, Apoc. x.)

From these remarks there is no difficulty in concluding that, in reference to the Lord Jesus Christ, the lion signifies *power*, and the roaring of the lion the *power of divine truth*; hence that the Lion of the tribe of Judah signifies the *power of the Word made flesh*, or of the Lord’s glorified *humanity*, by which he overcame the powers of darkness.

Rupertus observes on Rev. v., p. 394;—

“‘Behold the Lion of the tribe of Judah,’ *i. e.*, such a *Man* as, according to the truth of the prophecy of the patriarch Jacob, should arise from the tribe of Judah,” &c.

Vitringa, Rev. v., p. 207;—

“Christ is here called the Lion of the tribe of Judah in respect to that which was afterwards to be exhibited under the emblem of the lamb,” (which, as we shall see, was the *Humanity*.)

Matthew Henry, *ibid.*;—

“Here observe . . . who it was that would do the thing; the Lord Jesus Christ, called the *Lion of the tribe of Judah* according to his *Human nature*, alluding to Jacob’s prophecy (Gen. xlix., 10), and the *Root of David*, according to his Divine nature, though a branch of David according to the flesh.”

The Commentary of the Religious Tract Society makes the same remarks.

Holmes likewise observes, vol. i., p. 55, that “since the lion is of the tribe of Judah he is *Man*,” and again in the Original Notes on the Apocalypse in the Investigator, vol. i., p. 261, it is observed;—

“In chap. v. we learn, that when John wept because none was worthy to open the sealed book, it was as the Lion of the

tribe of Judah (respecting his *Manhood*), and as the Root of David (respecting his Divine nature), that the Lamb prevailed to open it." See also A Lapide, p. 104.

SWEDENBORG, 'APOCALYPSE REVEALED, verse 6 ;—

" 'And I beheld, and lo, in the midst of the throne, and of the four animals, and in the midst of the elders,' *signifies*, from the inmost principles and thence in the all of heaven, the Word, and the church : 'a Lamb as it were slain,' *signifies*, the Lord as to his Humanity, not acknowledged in the church to be Divine : 'having seven horns,' *signifies*, his Omnipotence : 'and seven eyes,' *signifies*, his Omniscience and Divine Wisdom : 'which are the seven spirits of God sent forth into all the earth,' *signifies*, that from divine wisdom is derived divine truth throughout the whole world, wheresoever there is any religion."

There is no symbol in the book of Revelation of a more prominent character than that of the Lamb.

For instance it is said that ;—

"In the midst of the elders stood a LAMB as it had been slain," v., 6.

"The four beasts fell down before the LAMB," v., 8.

"Saying, Worthy is the LAMB that was slain," v., 12.

"Honor, glory, and power be to the LAMB for ever," v., 13.

"I saw when the LAMB opened one of the seals," vi, 1.

"Hide us from the wrath of the LAMB," vi., 16.

"A great multitude stood before the LAMB," vii., 9.

"Saying, Salvation to our God and to the LAMB," vii., 10.

"These have washed their robes, and made them white in the blood of the LAMB," vii., 14.

"The LAMB shall feed and lead them to fountains of living water," vii., 17.

"They overcame him by the blood of the LAMB," xii., 11.

"The LAMB slain from the foundation of the world," xiii., 8.

"I looked, and lo, a LAMB on mount Zion," xiv., 1.

"These are they that follow the LAMB whithersoever he goeth," xiv., 4.

"They shall be tormented in the presence of angels and the LAMB," xiv., 10.

"They sing the song of Moses and the song of the LAMB," xv., 3.

"These shall make war with the LAMB, and the LAMB shall overcome them," xvii., 14.

"The marriage of the LAMB is come," xix., 7.

"Blessed are they that are called to the marriage supper of the LAMB," xix., 9.

"I will shew thee the Bride, the LAMB's wife," xxi., 9.

"The names of the twelve apostles of the LAMB," xxi., 14.

"God Almighty and the LAMB are the temple of it," xxi., 22.

"The glory of God did lighten it, and the LAMB is the light thereof," xxi., 23.

"There shall in no wise enter into it anything but they who are written in the LAMB's book of life," xxi., 27.

"And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and the LAMB," xxii., 1.

Indeed all that is said and done in the Apocalypse is, as we shall see, said and done in relation to the Lamb. It is obvious, therefore, that a true interpretation of this symbol is of the first importance to a true interpretation of the Apocalypse. So much so that Mr. Mede observes, p. 513, concerning the New Song offered to the Lamb, that there was a very deep impression upon his mind, that in that song is contained the whole mystery of evangelical worship; as indeed we shall find to be the case.

With respect to the symbol of the Lamb, a similar diversity of interpretation has obtained, as in respect to the title Christ, and which has already been noticed in Vol. I., p. 122. For some have regarded the *Lamb* as designating the second Divine Person, some as designating his mediatorial office, others as including both, &c., &c. We shall here, however, cite only those authors who regard the Lamb as symbolizing the *humanity* or *human nature* of Christ; this being the view adopted by Swedenborg.

Haymo, Apocalypse, chap. ver. 7 ;—

“ ‘And he came, and took the book out of the hand of him that sat upon the throne.’] Since the Father, the Holy Spirit, and the Son are of one substance in the Deity, why does he say that the Lamb took the book out of the right hand of him that sat ? For this reason ; because he who was made a Lamb as it had been slain, the very *man* assumed by the Word of God, took it not only from the Father and the Holy Spirit, but also from the divinity of the Word himself, by which he took it. Moreover, he took the book when he actually completed the things which had been foretold concerning himself.”

Again, *ibid.*, ver. 12 :—

“ ‘And I beheld, and I heard the voice of many angels,’ &c.] . . . Worthy indeed was it that the *human* nature of the Son of God, which had sustained such tortures, after the spitings, the buffetings, the death, and the burial, should rise again, and be set down at the right hand of the Father, and receive adoration and glory and blessing from every creature.”

That the *Lamb* signifies the *humanity* is the interpretation of Gregory the Great on 1 Sam. vii., 9.

De Lyra, Rev. xxi., 22 ;—

“The Lord God Almighty and the Lamb is the temple of it. For the blessed are refreshed interiorly in the aspect of the divinity, exteriorly in the aspect of the *humanity* of Christ ; and thus do they worship and adore both natures, in so far as the *humanity* is conjoined to the divinity.”

Biblia Maxima of De la Haye, 970, on Rev. xxi., 22 ;—

“The Lamb is the temple of that city, *i. e.*, Christ as *man*. (Estius.) The Lamb is as a secondary light and as a moon ; *i. e.*, the most resplendent and glorious *humanity* of Christ will delight to all eternity the bodily eyes of the saints, as Augustin beautifully teaches.” (Tirinus.)

Cornelius a Lapide, on Rev. xxi., 22 ;—

“The lamp of it is the Lamb. The lamp, that is, the torch, star, or light, illuminating and recreating the eyes of the blessed, is the most resplendent and glorious *humanity* of Christ, which, like a most refulgent moon, diffuses its light through the em-

pyreal heaven in order that the eyes of the saints, by beholding through that heaven the glorious *humanity* of Christ and the other saints, and all the things which are in heaven, and by their own glory being made sensible to them, may enjoy the highest recreation and delight.” (See more upon this subject in the same author.)

Viegas, p. 882, on Rev. xxi., 22 ;—

“The lamp of it is the Lamb ; that we may understand that Christ, as *man*, is of such great splendor and excellence, that even in comparison with God he seems to retain his brightness and splendor.” (See more upon this subject in the same author.)

The comment of Rupertus on Rev. v., assumes the symbol of the Lamb to apply to the *humanity*, nor does it appear to contain any passage contravening this view of the subject ; and at the opening of the Apocalypse, p. 350, he speaks of “the *humanity* receiving by way of gift the power of revealing celestial mysteries to his servants, as is signified in the Apocalypse itself, where the Lamb receives the sealed book from the right hand of the one sitting upon the throne.”

Ribera also observes on chap. xxi., p. 322, “and the lamp of it is the Lamb ;”—

“Because corporeal eyes cannot behold the nature of God, nor enjoy his invisible brightness, so lest they should in any degree be in darkness, the *humanity* of Christ is presented to them to be seen objectively, that they also might possess his glory, light, and incomparable joy ; therefore it is said, ‘The lamp of it is the Lamb,’ namely, as he is *man*, &c.”

And again, chap. xxii., p. 326, where the river is represented as flowing from the throne of God, and the *Lamb*, he adds ;—

“Not from the throne of God only, but from the throne of the *Lamb*, since it is by the merits of the man Christ that they have attained to this heavenly life, and are marvellously refreshed by beholding his *humanity*.”

The Rhemish Commentators on Rev. v., 13, where the angels are said to worship the Lamb, observe ;—

“All the said creatures are bound to give honor not only to God, but to Christ as *man* and our Redeemer, and so they here do.”

In chap. vii., verse 9, the multitude are said to stand before the Lamb, on which Pererius observes, that they were “refreshed by looking upon the most blessed *humanity* of Christ,” where it is evident that the Lamb is understood to signify the glorified *humanity*. Poole’s Syn., vol. v., p. 1771.

Whitley observes in his Scheme and Completion of Prophecy, p. 434 ;—

“That the cherubic living creatures constitute his throne, over which and upon which the *Lamb*, or the *glorified humanity*, is enthroned, is easily shewn.”

Bishop Pearson observes in his Minor Theological Works, vol. i., p. 307 ;—

“This *Lamb* that was slain is the *man* who is Mediator ; therefore the man who is Mediator is to be adored.”

Vitringa, Apocalypse, p. 209 ;—

“Christ therefore is called the Lamb in respect only of those properties, or such as are akin to them, which we have just noticed ; and since these are properties of the *human* nature of Christ, it is evident that Christ is called the *Lamb* in respect of this nature, according to which he could consecrate himself by the eternal Spirit as a victim to God the Father.”

Scott, Annotations, Rev. v., 5 ;—

“While the elder was informing John that Christ had prevailed to open the book, he looked, and saw with astonishment that near to the throne, and within the circle formed by the living creatures and the elders, (note, iv., 4, 5,) there stood ‘a Lamb, even as it had been slain,’ with the marks of the mortal wounds upon it, though it had been marvellously restored to life, (notes, 8—14 ; vi., 15—17 ; vii., 9—17 ; John i., 29.) This was an emblematical representation of the Saviour’s high priest-

hood before God, in *our nature*, as risen from the dead, through the merit of his sacrifice,” &c.

Jones of Nayland, in his *Catholic Doctrine of a Trinity*, observes, vol. i., 55 ;—

“Rev. v., 9. ‘Thou wast slain, and hast redeemed us to God by thy blood.’ A distinction is here observed between the two natures of Christ ; and the act of redeeming us by the shedding of his blood is ascribed to the *Lamb*, the Messiah’s *humanity*. But in another place it is imputed to his divinity—‘Feed the church of God, which he hath purchased with his own blood :’ not that God, strictly speaking, has any blood of his own to shed, but that he who shed his blood for us as man, was God as well as man ; or in other words, that God and man were united in the same person ; something being predicated of God, which cannot possibly be true without such a union.”

Gauntlett, *Apocalypse*, p. 64 ;—

“The Apostle, no doubt, knew who was meant by the Lion of the tribe of Judah, and he probably expected to see his Lord, in some majestic form, corresponding to the imagery ; but instead of a Lion he saw a Lamb—a Lamb as it had been slain, yet invested with perfect authority, and possessing perfect knowledge ; for ‘he had seven horns and seven eyes, which are the seven spirits of God, sent forth into all the earth.’ This is a representation of the glorious Saviour in *our nature* as risen from the dead, and ascended to sit on the right hand of God, after having died for our sins.”

Dr. Doddridge, *Family Expositor*, vol. iv., p. 597, in a note referring to Zach. iv., 2, 10 ;—

“But Dr. Scott very justly argues, that as they are called the seven eyes of the Lord in that text, and here of the Lamb, it is an argument for the exaltation of the *man* Christ Jesus about the highest angel in heaven.”

Daubuz observes on the words in Rev. xxi., 23, “and the Lamb is the light thereof,” p. 1016 ;—

“Why is this title still given to Christ, but to shew that He shall reign with his saints in his visible *human* nature ? For this kingdom being given to him on the account of his sufferings

in his human nature, the same must accompany him in his glory."

Again, on Rev. xxii., 5, "The Lord God giveth them light," p. 1043, Daubuz observes that the saints are "themselves lights, which shine most immediately from the divine light, as well as from Christ as Lamb; that is, his *human nature*," &c. . . .

Pareus, Apocalypse, p. 109;—

"Now as Christ sits and reigns gloriously with the Father and Holy Spirit as God; so He is the Lion of the tribe of Judah, being the offspring of Judah according to the flesh: He is the immaculate Lamb, as He is *man*, and as He was slain and put to death for us: He stands in the midst of the throne, as He is the mediator: He opens the book and the seals, as He is the chief prophet and teacher of the church, the revealer and author of all heavenly doctrine."

Mayer, Apocalypse, p. 308;—

"He is called a Lamb, because he was offered up in sacrifice for our sins, at what time, as a lamb is dumb and complaineth not, so he opened not his mouth. He is in the midst of the throne, because taken up to the same glory with God in his *human nature*, He standeth to set forth his resurrection: He hath seven horns to shew his kingly power, for horns set forth strength and Kings; and seven being a number of perfection, that he hath the power of all kingdoms."

Wheatly observes in his Lectures on the Nicene and Athanasian Creeds, p. 187,

. . . "That the *Lamb* was particularly distinguished and named in honor of the *human nature* of Christ assumed unto God."

Again, p. 255;—

"'To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.' And therefore St. John calls it the throne of God, and of the Lamb; one and the same throne belonging to each. Just as in the chapter before, they are described as one temple, and one light; for in the New Jeru-

saalem, the Lord God Almighty and the Lamb are the temple of it. And the glory of God enlightens it, and the *Lamb* is the light thereof. Consequently *there can be between them no disparity in power or glory*. Christ indeed, as he is the Lamb; that is, as he is *man*, sacrificed and offered for the sins of men, is exalted to this glory by the power of the Father. But then the exaltation is in right of the divine nature, with which the *human* nature is joined, and which was glorified with the glory of the Father himself, which he had with the Father, before the world was. For as the glory is equal, so is the majesty (as has already been proved) co-eternal.”

Newman, Essay on Development of the Christian Doctrine, p. 435;—

... “The Second Person has presented his sacred *humanity* for worship under the name of the *Lamb*.”

Wilberforce on the Incarnation, p. 220;—

“He is present continually in heaven according to that *human* nature whereby he is the *Lamb* that was slain.”

Dean Comber on the Common Prayer, vol. i., p. 276;—

“We invoke him by his *humanity*, calling him by that title which the Holy Ghost gives him, John i., 29, 36, *Lamb of God*, by which name St. John prophesieth he should be worshipped in the Christian church, Rev. vi., 12, 13.”

Richard of St. Victor, Apocalypse, p. 231;—

... “The Lamb, *i.e.*, the *humanity* united to the divinity.”

From these remarks we see that by the Lamb is signified the Lord as to his glorified *humanity*.

We next proceed to shew that the *humanity* thus signified by the Lamb is endowed with divine perfections, and as such is a divine *humanity*.

The Lamb is said to have seven horns and seven eyes. By horns, we shall see, is signified power; by eyes, knowledge, intelligence, or understanding; by seven, fullness, universality, or perfection; hence, by seven horns and seven eyes are signified perfect or full power and knowledge. But considering that Grotius, Stuart, and others, regard

the perfection of these attributes as only a creaturely perfection, and hence as signifying only a very great power and knowledge, in contra-distinction to omnipotence and omniscience; considering that the beast, which, in the sequel, arises out of the sea, is also said to have seven heads, it will be desirable to shew that, in the present case, by *seven* is signified what is divine.

The Holy Spirit who is admitted to be a divine Spirit is called the septiform Spirit; in which case, the seven gifts or graces which it comprises, are allowed to signify all divine perfections as comprehended in that spirit. Hence observes Ambrose Ansbert, by the seven horns are signified “the sevenfold operation of the one septiform Spirit;” and Bede observes, that they signify the septiform Spirit in Christ whose eminence in power is compared to horns, and whose illumination by grace is compared to eyes. Alcasar says, that the seven horns and seven eyes are the seven spirits of God; that to say “they are in the Lamb is the same thing as to say that Christ the Lord, even as he is Man, is the monarch and universal ruler of the machine of the whole world; for the Father hath given all judgment to the Son because he is the Son of Man.” And in Rev. i., 4. Alcasar interprets the seven spirits to signify the perfection of divine providence, as comprehending the seven perfections of the septiform Spirit; and Bossuet admits, Rev. i. 4, that some interpreters and fathers have understood the septiform Spirit to mean the Holy Spirit. Eichorn says, that by the seven eyes are signified the *divine mind itself*; and though Mayer interprets seven to signify only fulness and perfection, yet, according to him, the seven horns and seven eyes denote “the perfection of that human nature which, being in the midst of the throne is taken up to the same glory with God.” Pyle says that the seven horns and seven eyes were emblems of *divine power*, all-sufficient strength, perfect wisdom,

foresight, and understanding. Pareus, that the horns denote fulness of power, eyes *divine insight*, and “that this is set forth unto us that we should believe that the Lamb beholdeth and governeth all things by his *infinite wisdom and providence*.” Wodehouse, that as the seven horns of the Lamb signify our Lord’s *omnipotence*, so do the seven eyes his *omnipresence*. These seven eyes are described in Zach. iii., 9 ; iv., 10, to be the eyes of the Lord which run to and fro throughout the whole earth ; and the same interpretation is adopted by the Family Bible. Pearson says, the seven horns and seven eyes denote universal knowledge, and *almighty power*. Piscator, that by seven horns is meant perfect power ; by seven eyes, providence and *omniscience*.* Pellicanus, that by seven eyes is meant a fulness of knowledge, by which all things, past, present, and to come, were known, as well as the secret thoughts of the heart. Anselm, that by the seven horns and seven eyes is meant the Holy Spirit, and by the power ascribed to the Lamb by the angels is meant *omnipotence*. Durham, chap. iv., 5, that the seven horns and seven eyes are the seven spirits or Holy Spirit, shewing the *omniscience* and *omnipotence* of the Lamb, the Holy Spirit being infinite and immense : whence he says, p. 197, that which is the Lamb’s power or horns must be omnipotent, that which is his eye must be omniscient, and that which is through all the earth must be omnipresent. Daubuz says that the seven horns, seven eyes, and seven spirits signify a plenitude of power, *omniscience*, and *omnipresence*. Dr. Pye Smith, in his Scripture Testimonies, vol. iii., p. 144, that seven horns and seven eyes denote the perfection of power and wisdom, which he denominates an *infinite* perfection. Doddridge says, that the seven spirits of God, or the seven horns and seven eyes represent the

* The consequence is that the seven horns and seven eyes are referred by Piscator to the divine nature.

divine energy which operates everywhere ; and that Dr. Scott very justly argues, that as they are called the seven eyes of the Lord in that text in Zech. iv., 2, 10 ; and in this of the Lamb ; it is an argument for the exaltation of the *man* Christ Jesus above the highest angel in heaven.

From a review of the foregoing interpretations, we find them teaching that the seven horns, and seven eyes, and seven spirits, denote the septiform operation of the septiform or Holy Spirit, or else the Holy Spirit himself ; that they signify the divine providence, or the divine mind itself, or divine power and divine insight, or infinite wisdom and providence, or omnipotence and omnipresence, or universal knowledge and almighty power, or the divine energy. And as the seven horns and seven eyes are distinctly said to belong to the Lamb, it follows that all these divine perfections belong to the Lamb. But the Lamb signifies the MAN, HUMAN NATURE, or the HUMANITY ; hence all these divine perfections belong to the humanity, and hence the humanity is omniscient, omnipotent, omnipresent, or divine.

Accordingly, we shall find in the sequel, that divine worship is offered, and divinity ascribed by the angels, to the humanity.

SWEDENBORG, ‘APOCALYPSE REVEALED,’ verse 7, art. 273 ;—

“ ‘And He came and took the book out of the right hand of him that sat upon the throne,’ *signifies*, that the Lord as to his divine humanity is the Word, and this by virtue of the divinity within him, and that therefore he will execute judgment out of his divine humanity. Here it manifestly appears, that He that sat upon the throne and the Lamb are one person ; and that by him that sat upon the throne is meant the divinity from whom he proceeded, and by the Lamb his divine humanity ; for it is said in the preceding verse, that the Lamb was seen standing in the

midst of the throne, and now that He took the book from him that sat upon the throne."

Haymo observes, p. 128 ;—

"‘And he came, and took the book out of the right hand of him that sat upon the throne.’] Since the Father, the Holy Spirit, and the Son are of one substance in the Deity, why does he say that the Lamb took the book out of the right hand of him that sat? For this reason; because he who was made a Lamb as it had been slain, the very man assumed by the Word of God, took it not only from the Father and the Holy Spirit, but also from the divinity of the Word himself, by which he took it. Moreover, he took the book when he actually completed the things which had been foretold concerning himself."*

Bede observes, p. 360, that "Christ who in the humanity is the Lamb, in the Deity is himself the right hand of the Father." So also Primasius.

Richard of St. Victor, Apocalypse, p. 230 ;—

"The book which was to be opened he took according to his humanity from the right hand of the One sitting upon the throne, *i. e.*, from the Word united to himself."

Ambrose Ansbert, Apocalypse, p. 376 ;—

"When the Lamb which was as it were slain takes the book out of the right hand of Him that sitteth on the throne, he takes it assuredly from himself who is the right hand of the One sitting on the throne. That is, the Son of Man takes it from his own divinity."

Moreover according to the Glossa Ordinaria and De

* In conformity with this view of the subject, Dr. Pye Smith has the following remarks on the parallel vision in Daniel vii., 9, vol. i., p. 414 ;—

"Though the word translated ‘he was *brought near*’ does not necessarily imply more than a near approach; yet it may be justly extended to the expression of a personal union. Its radical idea is that of very close contact; and its different forms are applied to many instances of conjunction, indwelling, and union, the most near and intimate that can exist among men."

"Upon these grounds it is submitted as a fair and rational interpretation of the whole passage, to view it as declaring, in the symbolical language of prophecy, an assumption of the frail and humble nature of a child of man into an *absolute union* with the great Eternal; and that this union is the basis of the Messiah's office as the Sovereign and Saviour of the world."

Lyra the *right hand* signifies the Son as to his Divinity, and the Lamb the Son as to the Humanity; whence, in taking the Book, the Son takes it from Himself; or, the Humanity from the Divinity. The same is the interpretation of Anselm Archbishop of Canterbury. Thus neither Haymo, Bede, Primasius, Anselm, Ambrose, Richard of St. Victor, De Lyra, nor the Glossa Ordinaria understand the Lamb to signify a person; but all maintain that it here represents the Humanity, taking the book from the Divinity. It has already been seen likewise, p. 18, that similar is the opinion of Dr. Tillock, who gives a corresponding interpretation of the expression, "God and the Lamb," in chap. xxii. Thus he observes, in his Dissertations, p. 362;—

"I am not disposed to deny that such expressions at ἐκ τοῦ θρόνου τοῦ Θεοῦ καὶ τοῦ ἀρνίου, chap. xxii., 1, (*i. e.*, out of the throne of God and of the Lamb,) have, at first sight, very much an appearance of two persons being meant; and, undoubtedly, were τοῦ ἀρνίου (the Lamb) an attributive as well as τοῦ Θεοῦ, in this case, by the rules respecting the article and the conjunction, they would indicate two, namely, the Theos and the Lamb; but we have seen that the Theos and the Lamb are terms which indicate the same individual; and we have seen that Theos (God) is an attributive, but that the Lamb is a proper name,—and that too of a different language, the hieroglyphical; and for this reason, if for no other, these terms do not come within the rules. By the evidence that has been adduced, they both refer to *one person*, and therefore cannot, without error, be represented as *two*; and one of the terms being a proper name, while the other is an attributive, they come not within the rules, as already said: and therefore this, and similar expressions, must be taken as predicating two distinct things, respecting the *one person* in the mind of the writer—he who is the Omnipotent, and who is the Lamb. The words quoted speak only of one throne—a single seat—and therefore but *one person* can be intended."

Pareus, p. 101;—

... "For the Lamb sits not on the throne, but takes it from him that sat thereon: now he cannot be both giver and receiver.—I answer, it is true he cannot give and receive in one and the same respect; but there will follow no absurdity to say he doth it in a diverse respect: to wit, if we consider his person and office. Christ gives the book as he is God, and takes it as he is God-man, the Mediator. Thus he is both author and opener of the books; even as he is said in divers respects, Heb. i., 9, and ix., 11, 14, and xiii., 10, to be priest, sacrifice, altar, the anointer, and anointed. But if any will contend that God absolutely is he that sits on the throne, it comes all to one thing, as I have formerly proved. For the Father sits and reigns in the Son, to whom he hath given all judgment."

SWEDENBORG, 'APOCALYPSE REVEALED,' verses 8, 9, 10;—

"And when He had taken the book,' *signifies*, when the Lord appointed to execute the judgment, and thereby to reduce all things in the heavens and upon the earths to order: 'the four animals and the four and twenty elders fell down before the Lamb,' *signifies*, humiliation and adoration of the Lord from the superior heavens: 'having every one of them harps,' *signifies*, a confession of the Lord's divine humanity from spiritual truths: 'and golden vials full of incense,' *signifies*, a confession of the Lord's divine humanity from spiritual goods: 'which are the prayers of saints,' *signifies*, thoughts which are of faith grounded in affections which are of charity, in those who worship the Lord from spiritual goods and truths: 'and they sung a new song,' *signifies*, an acknowledgment and glorification of the Lord, and that he alone is the Judge, Redeemer, and Saviour; consequently, the God of heaven and earth: 'saying, Thou art worthy to take the book, and to open the seals thereof,' *signifies*, here as before: 'because Thou wast slain, and hast redeemed us to God in thy blood,' *signifies*, deliverance from hell, and salvation by conjunction

with him : ‘ out of every tribe and tongue, and people and nation,’ *signifies*, that they in the church, or in any religion, who are in truths as to doctrine and in good as to life, are redeemed by the Lord : ‘ and hast made us unto our God kings and priests,’ *signifies*, that from the Lord they are in wisdom from divine truths, and in love from divine goods : ‘ and we shall reign on the earth,’ *signifies*, and will be in his kingdom, he in them and they in him.”

According to Menochius, the novelty of the song intimates a something unusual and remarkable ; according to Ribera, who follows Andreas, the song is new, because, “ being emancipated from the oldness of the letter, and illuminated by the Spirit, we are taught to sing from out of every nation and tongue, &c. . . . it is called a new song because none before these had sung it.” Hence Patrick Forbes ;—

“ The quality of their song is that it is a new song, which sort ordinarily is of most account, the destruction of Satan, his works, *restitution of all things*, redemption of man, is a new work. Behold I make all things new. In Christ Jesus we must all become new creatures, for old things are passed away.”

A similar interpretation is given by Pellicanus who says it refers to “ the restoration of man in Christ, as already effected in part, and to be *at some future period effected fully*.” But as we shall find that this is done only when the new heavens and the new earth come to be formed, so has this song a relation to the twenty-first and twenty-second chapters in the sequel. Moreover Daubuz says it implies a new worship, new object, and new ritual : now that worship is new which is all addressed directly to the Lamb, and in which divinity is ascribed to the humanity. Daubuz indeed confines it to the new covenant at first given by Christ, but others extend it to the final consummation of the age, and restitution of all things. Daubuz

however justly observes, "This worship given to the Lamb is *new* every way, and therefore hath a new form." A Lapidé says the song is *new* because the subject matter of it is new. Its doctrine he says was new and heavenly; it contained among other things new blessings, new promises, a new law, new grace, new glory. Moreover, he says it celebrated the new opening of a new book, viz., the Old and New Testaments, which were full of so many mysteries, and therefore had been sealed; in which there was described a new victory of Christ over his enemies, and especially over *Antichrist*; therefore it is, says he, that they sing to Christ a new epinicion for a new victory. He moreover adds that the song is *new*, because it relates to and celebrates the renovation (spiritual life) and glorification, both of the Lamb and his spouse, the church; and to the joy and glory of the saints, &c.

To the same effect is the interpretation of Victorinus and Viegas.

We have already seen that this ascription of Divinity to the Humanity is founded upon the glorification of the Humanity; so that when Christ had ascended into heaven, the apostle says, "we no longer know Christ after the flesh." All his attributes and actions are now glorified or divinized, and must be conceived of after a new, spiritual, and heavenly manner; not merely as presented to us upon earth when he was a man of sorrows and acquainted with grief. His union with Divinity, his intercession, his atonement, his offices of Prophet, Priest, and King must all be understood *θεοπρεπώς*. For now he manifests himself from heaven, not as he was upon earth; not to the external man but to the internal; not to the corporeal senses, but to the inward perceptions of the spirit, by which all things are seen after a more exalted manner. Hence Pyle observes, with regard to the *new song*,

that “it is a hymn peculiar to the Christian religion, a hymn TO CHRIST, whereas under the Old Testament all public worship and praises were usually performed to God alone.”

On the other hand, it will be seen in the sequel that all existing Liturgies are founded upon a different principle ; public worship being usually addressed to the One Supreme God the Father, *through* Jesus Christ, not *to* Him ; and this in consequence of the Humanity or the Lamb not being regarded as glorified or divine. · It has already been observed, however, that the acknowledgment of the Humanity as Divine is the key note of the Apocalypse, and explains the reason of the frequent repetition of the symbol *Lamb* ; in which, as A Lapide says, p. 105, St. John so much delights. Hence the observation of Bossuet, that as the Gospels and Epistles treat in the literal sense of Christ according to the flesh, so the Apocalypse contemplates Him according to the spirit. Hence also the observations of Haymo, Ambrose, and others, scattered throughout the Apocalypse ; that “even though we had known Christ according to the flesh, yet now know we him no more ;” on which words of the apostle Paul, in 2 Cor. v., 16, Cornelius a Lapide thus comments :—

“If we had formerly known, that is, had regarded as of great moment and had gloried in, Christ according to the flesh ; as that Christ by the generation of his flesh was a Jew of our own tribe, and that we were Hebrews allied to Christ according to the flesh, as the false apostles boasted ; and that we had lived in the presence of Christ, and familiarly conversed with him ; yet now, having been dead to these earthly affections, and created anew by Christ, we have thought of him more augustly, and have known Christ only according to the spirit, that is, as a DIVINE MAN, the Redeemer of the world, a Teacher, the Author of grace and salvation ; and as such, we live unto Him, and we obey him, and preach him as being such, throughout the world.”

With regard to the Divinity of this *Divine Man* it is observed by Mr. Williams on the Holy Week, p. 353, that Origen seems to think that our Lord's Divinity shall be especially disclosed at the Second Coming, and that there will then be so great a manifestation of it, that not only will no one among the righteous, but neither will any sinner be ignorant of Christ, according to what He is. See also Brightman, p. 201.

In conformity with this view of the subject, Dean Sherlock observes in his *Scripture Proofs of our Saviour's Divinity*, p. 200, that, although when on earth, the Humanity was ignorant of things which were known to the Divinity, as in Mark xiii., 32; yet that at the ascension and final glorification of the Humanity all these things were revealed to it; that it is this which is signified by the Lamb taking the book out of the right hand of Him that sat upon the throne: that what the author calls "the human understanding of the Lamb" is thus perfected with the knowledge of all the divine mysteries of grace and providence; and that this is the meaning of the *new song* which the four beasts and twenty-four elders sang to the Lamb. According to which account, this new song was a celebration of the *new*, that is, *divine* attributes, with which the church newly acknowledges the Lamb, that is, the Humanity, to be invested; and Dr. Hales in his *Sacred Chronology* admits, vol. iii., p. 590, that it was in respect of this acknowledgment that the Lamb was invested with his new name, as King of Kings, and Lord of Lords.

SWEDENBORG, 'APOCALYPSE REVEALED,' verses 11—14;—

"And I beheld, and heard the voice of many angels round about the throne, and the animals and the elders,' *signifies*, a confession and glorification of the Lord by the angels of the inferior heaven: 'saying with a loud voice,

Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and honor, and glory,' *signifies*, a confession from the heart, that to the Lord, as to his Divine Humanity, belong omnipotence, omniscience, divine goodness and divine truth; 'and blessing,' *signifies*, all these in him, and from him in them. 'And every creature which is in heaven, and in the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying,' *signifies*, a confession and glorification of the Lord by the angels of the lowest heaven: 'Blessing, and honor, and glory, and power, be upon him that sitteth upon the throne, and unto the Lamb for ages of ages,' *signifies*, that in the Lord from eternity, and thence in his Divine Humanity, is the all of heaven and the church, divine goodness, and divine truth, and divine power, and from Him in them. 'And the four animals said, Amen,' *signifies*, divine confirmation from the Word: 'and the four and twenty elders fell down and worshipped him that liveth for ages of ages,' *signifies*, humiliation before the Lord, and from humiliation, adoration of him by all the heavens, from whom and in whom there is life everlasting."

Haymo, Apocalypse, chap. v., 12;—

" ' *Worthy is the Lamb to receive power;* ' so that *the same* power and strength which is in the Word is also in the *Manhood* assumed; so that God and Man can do all things: ' *and divinity,* ' because in him dwelleth all the fulness of the Godhead bodily; ' *and wisdom,* ' that like as the Word begotten from the Father before all ages knoweth all things, so also the Man himself knoweth, as being conjoined with the Word in unity of person. Nor is there anything that can be hidden from him. For he is himself the power of God, and the wisdom of God; as said the apostle, 'Who though crucified from infirmity yet liveth from the power of God;' 'For though we had known Christ after the flesh, yet now know we him no more.' "

Ambrose Ansbert, p, 377;—

“‘Worthy is the Lamb that was slain,’ &c. Understand that the human nature in Christ so merited to be united in the divinity to the power and wisdom of God, as that God and man should be one power, God and man one person, God and man one wisdom of God. Whence Paul says, we preach Christ crucified, &c., the power of God and the wisdom of God, who though crucified through infirmity yet lives by the power of God. Whence also the same admirable preacher elsewhere says, ‘Even though we had known Christ after the flesh, yet now know we him no more.’ Again; ‘Christ being risen from the dead dieth no more; death hath no more dominion over him.’ Moreover although the human nature in Christ when upon earth progressed in wisdom, yet now it teacheth angels in heaven; because, as was said, the Word and the flesh is proved to be one God man, one man God, one power and one wisdom of God. . . . For unless the human nature itself in the Word of God were to be adored by every creature, by no means would the Psalmist admonish us, saying, ‘Worship the footstool of his feet, for it is holy.’ . . . Let us adore therefore the footstool of God, that is, the *humanity* assumed by the Word of the divinity,” &c.

Pererius, Disp. xvi., p. 861;—

“Worthy is the Lamb that was slain to receive *divinity*, &c. The sense therefore of these words is this; worthy is the Lamb, on account of his death, to be acknowledged and to be believed in by all, and to be adored and praised and glorified as *The True God*, *infinitely* powerful and wise and worthy of *divine* honor and glory. For this is that which the apostle said, viz., that Christ, on account of his obedience even unto the death of the cross, was exalted by God, and that a name was given unto him which is above every name,” &c.

So also Cornelius a Lapide, p. 113; and again we find him observing in p. 114;—

“‘Worthy is the Lamb to receive power, and riches, and wisdom,’ &c. Namely, wisdom full and perfect, such as the knowledge of all things. (Glossa.) Whence Lewis Molina from this passage proves, that the man Christ sees in the Word all things

past, present, and future; and therefore that he sees *infinite* things; because it is but consistent, that his actual knowledge should extend as far as his dominion and power. Now this extends to all the things above mentioned. Ergo, &c."

Eichorn, Apocalypse, vol. i., p. 182 ;—

"The very laudation of the Messiah corresponds to the praises sung to God, chap. iv., 8, and rests upon the doctrine constantly taught by the apostles, that to Jesus Christ, now raised to the right hand of God, belong the same honor and adoration which belong to God."

Glossa Ordinaria ;—

"'Worthy is the Lamb to receive wisdom,' &c. The knowledge of *all* things in like manner as the Word which is united to him."

The Rhemish commentators observe on Philip. ii., 9, that in the Apocalypse, chap. v., the Lamb that was slain is worthy to receive power and *divinity*; and we have already seen in their comment on this chapter that they admit that the angels are represented as giving honor to Christ as man.* So also Rupertus, and Marloratus.

Bossuet observes, Apoc. v., 6 ;—

"They adore the Lamb after the same manner as they had adored God, and in his presence; a mark of his *divinity*."

Daubuz, Rev. v., 9, p. 239 ;—

"But when we own the divine nature to be united with the human in Christ, it cannot seem at all unreasonable that *the*

* In the worship offered to the Lamb, the Vulgate reads not *divitias*, but *divinitatem*. Thus Rev. v., 12, *Dignus est agnus qui occisus est accipere virtutem et divinitatem et sapientiam et fortitudinem et honorem et gloriam et benedictionem*. This reading is followed by Bossuet, Rupertus, &c. Bossuet indeed admits that the reading *divinitas* owed its origin to the word *divitias*; though, says he, one may say in a very good sense that the Son received divinity when his glory was manifested in his person. See also Bellarmine's Disp., vol. i., p. 310; Ribera *in loc.*

A Lapide says, p. 114 ;—

"Others *passim* read *divinity*; whence it seems that this was the word originally in the Greek; and although Alcasar reads *divitias*, yet he thinks that in the Greek it stands for *divinity*. For, says he, the subject is that of the manifestation of riches in their communication, which is an act proper to *divinity*, namely, to be rich in mercy and beneficence; and this appears to be the truer sense."

latter should be exalted to the glory of the former, for having performed by sufferings the functions allotted to it. Thus Ty-chonius saith very well; 'Ipse enim Agnus accipit, qui in Evangelio dicit, Data est mihi omnis potestas in cœlo et in terra. Secundum humanitatem autem, non secundum divinitatem accepit.' Ambrosius Ansbertus, commenting on verse 7, saith; 'Quamobrem cum librum de dextera sedentis in Throno Agnus tanquam occisus accipit, à seipso utique qui est dextera sedentis in throno accipit, id est, filius hominis à sua divinitate.' Arnobius saith; 'Nonne dignus à nobis est tantorum ob munerum gratiam Deus dici, Deusque sentiri?' Which having mentioned, he adds; 'Nunc doctore tanto in vias veritatis inductus, omnia ista, quæ sint, scio: Digna de dignis sentio, contumeliam nomini nullam facio divino: Et quid cuique debeatur, vel personæ, vel capiti, inconfusis gradibus atque autoritatibus tribuo. Itane ergo Christus non habeatur à nobis Deus?'"

The nature of the worship offered to the Lamb is thus described by Daubuz, p. 235;—

"We are to observe, that it is supposed, or implied, though not expressed, that these elders and wights falling down, having harps, and bowls full of odors, before the Lamb, it is in order to present them to him. So here we have their homage, and the first act of their worship; which consists in *making prayers and supplications to Him*."

In p. 242, chap. v., 12, Daubuz observes;—

"['That was slain.'] A question may be here asked, why the angels mention this title of Christ, seeing that the redemption of mankind is no motive that touches them who are not redeemed by him. But I answer, that it is the pleasure of God, and the merit of Christ, that the angels should not only obey and worship him for his divine nature, but for his *human*."

Again, p. 245;—

"For in that He hath been pleased to exalt the human nature of Christ to be united with the divine, there can be no absurdity to think that *the divine glory must be also communicated to it*: inasmuch as the former implies the latter, the essence of God and his glory being inseparable."

Again, p. 250;—

“For it is evident, that this is a concurrence of the elders to the worship of the whole creation; and therefore ‘He that liveth’ is the same as He that is expressed before in the hymn to be ‘He that sitteth on the throne,’ and the Lamb, who both are one living God; and are therefore united in substance as well as worship.”

The same doctrine is carried out by Daubuz, in his Comment on Rev. xxii., 4, p. 1040, speaking of the saints beholding the face of God, he says;—

“But shall they see God? I answer, that the raised saints shall see him continually in Christ conversing with them, and sitting upon the throne of God. For the *ἀντῆς*, *his*, as in the former expression *ἀντῶ*, *him*, relates to God and the Lamb as one; so that when they see the Lamb *invested with all the glory of the divine majesty*, they see God himself. So Christ argues, John xiv., 9: ‘He that hath seen me hath seen the Father;’ which is grounded upon the strict union of natures, divine and human, as it appears from the following words. For as in seeing Christ, even in his *human nature* and state of humiliation, men might see the Father, so when the saints shall see Christ in the state of resurrection, they shall then see God face to face, and see his face, because they shall see him in Christ thus glorified with the power and majesty of the Deity. The sum of what is advanced here is contained in these words of Hilary: ‘Quia non nisi per hæc probati, vel assumpti habebuntur in Christo, vel ei obviam rapiuntur in nubibus, sed in sancto Dei non aliter apparebunt Deo quam secundum illud; qui me videt, videt et Patrem. Atque illud; ego et Pater unum sumus. Quia in Filii et natura et nomine paternæ naturæ ac nominis significatio continetur, apparens Filio. Apparens autem Filio vel susceptus a Filio Patri apparebit in Filio, atque ut in sancto appariturus Deo.’ If therefore Christ was seen in the flesh by mortal eyes, of which there can be no doubt, He will also be seen familiarly conversant by the raised saints in his glory, and in him the glory of the divinity itself, with which He shall then be invested. For as his body is glorified by the resurrection, so shall their bodies too; and their eyes made capable to behold him. And as we shall then be like the angels, so that our

understandings will receive very great improvements, so it is likely that we shall have the same faculty to see the divinity as the angels themselves have.”

We have already seen Daubuz affirming that inasmuch as the “human nature of Christ is exalted to be united with the divine, there can be no absurdity to think that the divine glory must be also communicated to it, inasmuch as the former implies the latter, the essence of God and his glory being inseparable.” Accordingly the apostle Paul says, Col. ii., 9, that “in him dwelleth all the fulness of the Godhead bodily.” On which Macknight, in his *Epistles*, observes, vol. iii., p. 529 ;—

“Most Christians, however, believe that the fulness of the Godhead which dwelt in Christ, means that fulness of the divine perfections which was communicated to the man Jesus Christ, by virtue of the union of the divine nature with the human in his person.”

Macknight had previously made the following observations, p. 528 ;—

“The Socinians, who hold Christ to be only a man, affirm, that divine perfections were conferred on him as the reward of his sufferings ; and to fit him for being the head or governor of the body, that is, of the church. Yet how the fulness of the divine perfections could be communicated to the man Jesus Christ, without his becoming God, is not easy to conceive.”

It has been shewn that, among the divine perfections ascribed to the Lamb, is that of omnipresence, or ubiquity. Indeed it would have been impossible to ascribe, in reality, omniscience or omnipotence to the Lamb, without ascribing omnipresence or ubiquity. For as Petavius observes, on the *Incarnation*, book x., chap x., art. ii. ;—

“And assuredly since there is, in regard to all the properties attributed to God, the same law in relation both to each other, and also to the nature and essence of God ; it cannot by any means be, but that when one property is communicated to another subject, so must all the others and also the very nature

itself; and that they must all be partaken of by that subject in the same manner in which any single one of them has been applied to it. Therefore if there be a communication of any essential or formal property (as they call it), or of Divinity; then the whole of that which is God, or which He is said to possess (after our manner of understanding), must necessarily pass on into reception, and be formally in, and give the name to, that which serves in the capacity of the *subject*. And this principle is evident far and wide, and is the dominant principle in all theology. For it is upon this, as upon a foundation, that rests that demonstration by which Catholics have proved against the Arians, that the Word, and therefore Christ, is the true God, and of the same estimation with the Father."

We have now shewn, first, that by the *Lamb* is designated the Lord's *glorified humanity*; secondly, that this glorified humanity is worshipped by the angels as divine.

We next proceed to observe that this doctrine of the church in heaven is by no means recognized by the church upon earth, as a Catholic doctrine.

It has been shewn that the Lamb represents the humanity of the Lord; and that, as having seven horns and seven eyes, this humanity is represented as omnipotent and omniscient; thus as divine. But this omnipotent and omniscient or divine humanity is represented, 'as it had been SLAIN.' It is of importance, then, to ascertain the meaning of this representation.

As the Lamb represents the divine humanity, or divine body of the Lord, so Alcasar, Augustin, Bellarmine, and other Roman Catholic as well as Protestant theologians, admit that this body of the Lord represents the church. Thus Ephes. i., 23, it is said that "Christ is head over all things to his body, which is the church." Again Col. i., 24, "For his body's sake, which is the church." Hence both Alcasar and Daubuz consider the slaying of the Lamb to represent the persecutions and afflictions which the church of Christ was destined to experience in the world.

Let us further consider what the circumstances attending the rejection and crucifixion of Christ are presumed to indicate.

Aquinas, *Catena Aurea*, Matt. xxvii., p. 931 ;—

"(Hilary.) At the desire of the priests the populace chose Barabbas, which is interpreted the son of a father ; thus shadowing forth the unbelief to come when Antichrist, the son of sin, should be preferred to Christ."

The *Glossa Ordinaria*, on Matthew xxvii., also observes that "Barabbas is a type of Antichrist, whom the false Jews will prefer to Christ."

Aquinas, *Catena Aurea*, p. 946 ;—

"(Rabanus Maurus.) They smite the head of Christ with a reed who speak against his divinity, and endeavor to maintain their error by the authority of the Holy Scripture. They spit upon his face who reject in abominable words the presence of his grace, and deny that Jesus is come in the flesh. And they mock him with adoration who believe on him, but despise him with perverse works."

Ibid, p. 960 ;—

"(Origen.) And perhaps all who know the doctrine of the church, but live amiss, have given them to drink, wine mingled with gall ; but they who attribute to Christ untrue opinions, these filling a sponge with vinegar put it upon the reed of Scripture, and put it to his mouth."

We have already seen that blasphemy means the taking away from Christ that which belongs to him, and that the Hebrew root of the word is the same with that of *piercing*, as used in the passage, "They shall look on him whom they have pierced." The following are still further illustrations.

Poole's Synopsis, Lev. xxiv., 11, p. 605 :—

... "Blasphemed the name of the Lord and *cursed*, properly, *perforated*. Hence, *maledixit* Num. xxiii., 13, 25, which is to perforate (pierce) any one with evil words."

Hence on Jeremiah ix., 2, "They bend their tongues like their bow for lies ; they are not valiant for the truth upon

the earth," it is observed by Cornelius a Lapide, that "they may shoot from their tongue as from a bow arrows, that is, deceits, calumnies, and every lie with which they transfix their brethren and neighbors. So Theodorus. But Jerome by lie understands blasphemies thrown out against God," &c. The same view of the subject is taken by Glasse, in his *Philologia Sacra*, p. 1837, where he says that to transfix or pierce (*dakar*) is put for hard and harsh language penetrating the heart, Zech. xiii., 3; especially in Prov. xii., 18, where a name derived from the same word is used concerning the tongue speaking hard and harsh things, and as it were *transfixing* the heart with them; see 1 Tim. vi., 10. Lauretus says that, according to B. Gregory, the spears with which Job was surrounded, chap. xvi., designate the blasphemies which Christ suffered from the Jews; and again, under the article *Sagitta*, that "arrows in an evil sense are the words of heretics, in which they promise the light of truth while they slay the soul;" and again, that "arrows are Antichrist and all the evil;" with numerous other illustrations of the same kind on the authority of Origen, Augustin, Jerome, Isychius, Arnobius, &c.

Again, art. *Occidere*;—

"Pharaoh wishing to destroy Moses is the devil, or an heresiarch wishing to kill Christ in himself or his members (B. Gregory). To kill the prophets is to cast away the spiritual sense of the writings of the prophets, as being their soul, and to regard only the literal sense as a body."

Viegas also, p. 321, speaks of blasphemies against the Lord as being as it were arrows directed against him; and Alcasar, chap. v., 6, of those who wound Christ with their sins and wickedness, as with spears.

Upon this principle, to pierce, transfix, or slay the Lamb is to speak against the divine humanity, and this view of the subject is further confirmed by some observations of the ancient interpreters.

Thus Haymo, on Rev. xiii., 8, "The Lamb slain from the foundation of the world," observes, that "this Lamb was slain from the beginning of the world not in himself, but in his members ; such as in Abel and in many others ; because as in his people he feeds, so in his people he is slain ; whence also he said, 'Saul, Saul, why persecutest thou me ?'" The same interpretation of this passage is given by Ambrose and Richard of St. Victor, and is further enlarged upon by Cornelius a Lapide, and illustrated by a passage from the Twenty-seventh Epistle of Paulinus to Aper, p. 217 ;—

"From the beginning of the world Christ suffers and triumphs in his people. In Abel he was slain by Abel's brother ; in Noah, derided by a son ; in Abraham he was a stranger and pilgrim ; in Isaac he was offered as a sacrifice ; in Jacob he was made a servant ; in Joseph he was sold ; in Moses he was exposed and exiled ; in the prophets, stoned and sawn asunder : in the apostles, tossed about on land and sea ; in martyrs, frequently and in various ways put to death ; and in thyself, also, he endures reproach, and this world hates him in thee ; but thanks be unto him, that when he is judged in us he triumphs and overcomes in us."

The Lamb therefore is slain when the divine humanity of the Lord is spoken against or denied, whether directly in relation to the Lord himself, or indirectly, as he is in his church which is his body.

This being the case, we proceed to ask, Does then the professing Christian church, or does it not, really acknowledge, or really deny, the doctrine of the Lord's divine humanity ?

It has been seen that by the Lamb is meant the humanity ; by seven horns omnipotence ; by seven eyes omniscience ; hence that by the Lamb with seven horns and seven eyes is signified that the Lord's humanity is omnipotent and omniscient. Let us now hear Suarez upon the question whether the omnipotence of God be communicated

whole to the assumed humanity : *i. e.*, whether the Lamb has “ seven horns.”

Suarez, on the Incarnation, Disp. xxxi., sec. i., p. 408 ;—

“ I say therefore, in the first place, that the omnipotence of God was not and could not be simply, and according to its entire perfection, communicated to the humanity of Christ ; and therefore that Christ as man was *not* omnipotent.”

After quoting the authorities of Councils and eminent theologians upon this subject, he adds ;—

“ From which it is evident, that the power of the humanity was different from the power of the divinity ; for active power is a property of the nature, therefore as the nature remaineth twofold so did the power ; therefore the power of the humanity is not the same with the power of the divinity ; and consequently neither can it be simply omnipotence, for this is one only, and cannot be multifold. Which, secondly, is thus explained ; for the power of the humanity is distinct from the divinity itself ; therefore it is a created power ; therefore it is a finite power ; therefore it is *not* omnipotence.”

It is clear, therefore, upon this principle, either that ‘ seven horns and seven eyes ’ do not mean omnipotence and omniscience, or else that the church denies that the Lamb possesses them.

Moreover, on the Third Part of the Commentaries and Disputations of Thomas Aquinas, vol. i., p. 480, Suarez observes ;—

“ To attribute to God those things which pertain to defect, seems to derogate from the divine honor, and to pertain to blasphemy. But those things which belong to the human nature contain a certain defect, such as to suffer, to die, and other things of this kind ; therefore it seems, that in no way can the things which are of the human nature be said of God.”—*i. e.*, without blasphemy.

And again in the same article ;—

“ If those things which pertain to defect were attributed to God according to the divine nature, it would be blasphemy, as pertaining to a diminution of his honor ; but they would not

pertain to the injury of God, if attributed to him according to his assumed nature."

Now as the glorified humanity is declared to be creaturely, and as all created things are, in relation to God, in a state of defect; so, to attribute to God any one of the properties of the Lamb, is accordingly said to be to attribute defect, and thus to be a species of blasphemy.

This theology has been received into the Protestant church as orthodox, and accordingly the Calvinistic reformers did not hesitate to say, that "it is damnable idolatry to place the confidence and faith of the heart in Christ, not only according to his divine but according to his human nature, and to direct the honor of adoration to both."

Hence also Zanchius affirms, in his Treatise on the Incarnation, vol. iii., p. 281;—

"Inasmuch as the Scriptures really attribute to God only infinite wisdom, goodness, and power, therefore these cannot be in reality attributed to any creature without blasphemy and contempt of the Holy Scriptures; but the human nature of Christ is itself a creature. Wherefore, if these things are ever predicated of Christ as he is *man*; it must be said they are predicated of him only by the grace of union, and by the communication of properties."

Zanchius, however, had previously observed;—

"If these infinite attributes are predicated of the humanity, they are predicated only through *the communication of properties*; but we say, and it must be said, that they are *by no means given or communicated in reality*. . . . For example, in the Gospel, our Teacher replied to the man who called Christ good, 'Why callest thou me good? there is none good but one, that is God.'"

Again, in the works of Perkins, vol. i., p. 701;—

"It may be objected that divine adoration is given to the *manhood* of Christ, which is a creature. I answer that adoration or invocation pertains and is to be given to whole Christ, lest we should seem to divide the person and separate the natures. And yet a distinction must be made of the Godhead and manhood. For the Godhead is the proper object to which

religious adoration is properly and simply directed; and so is *not* the manhood. For no *creature* is simply to be honored with divine adoration. Athanasius saith, ‘God is to be adored in regard or respect of the Godhead.’ Cyril saith, ‘Do we adore Immanuel as a man? God forbid, for this were a dotage, deceit, and error. For in this we should nothing differ from them which worship the creature beyond the Creator and Maker.’ Again: ‘The Godhead in Christ is a nature to be adored, and *the humanity is the nature adoring.*’ ” (Apostles’ Creed.)

The Author proceeds to say, that nevertheless the *manhood* is to be adored;—

“But how to be adored? not directly as the Godhead; but in *OBLIQUE* manner, by reason of the union with the Godhead. . . . And so is the manhood adored in the person of the Son; yet *not properly* and simply as the Godhead, for *that were damnable idolatry*; but so far forth as it is united to the said Godhead of the Son, &c. . . . And the Catholic church hath accursed them which hold that the flesh of Christ is not to be adored, considering that it is the flesh of God, and that in one and the same adoration Christ is not to be adored with his flesh. Thomas the schoolman saith, ‘The adoration of *Latria* or divine worship is not given to the humanity in respect of itself, but in respect of the divinity to which it is united, according to which Christ is not less than the Father.’ ”

The doctrine of the catholic church upon this subject is to be seen in the Councils; accordingly in his *Minor Theological Works*, Bishop Pearson, vol. i., p. 309, quotes the following Canon from the Fifth General Council;—

“If any one says that Christ is to be adored in his two natures, so as from this to introduce two adorations, one apart to God the Word, the other apart to the man, or if any one . . . adore Christ, but yet does not adore God the Word incarnate with his flesh, with one adoration, deviating from what hath been delivered from the beginning to the holy church of God; let such an one be anathema.”

It is certain that, notwithstanding this canon, Aquinas, Suarez, &c., maintain that the Church of Rome does ac-

tually admit of more than one kind of adoration of Christ, namely, a superior and an inferior; a superior, in which he is adored as God; an inferior, in which he is adored not as God, but as a creature. Thus Suarez, on the adoration of Christ as man, Disp. liii., sec. ii., p. 659;—

"There still remains one difficulty; because the Councils define that Christ is to be adored with only one adoration, while we, with St. Thomas, admit several possible modes of adoring Christ. We answer, first, that the Councils do not teach that Christ, as considered in every way, is adorable with only one species of worship, but rather the fifth synod, collat. viii., can. ix, as it defines one adoration of Christ in respect of his being one person, so *it denies it in respect of his nature, because this would be to confound the natures.* When therefore they deliver to us that there is one adoration of Christ, they only teach that in Christ the adorations are not to be so divided, that one be supposed to belong to Christ, another to the Word; for this pertains to the Nestorian error: and therefore they rightly say that he is adored with one and the same adoration, since with the same adoration that the Word is adored Christ is adored; and on the contrary inasmuch as he is one and the same person, so likewise therefore all adoration pertains to one and the same person, and therefore also is one, which St. Thomas says in other words; "The adoration of Christ is one, in respect of the object adored, although it may be multifold in respect of the ways of adoring." Whence it follows that as, when Christ is adored with the adoration of latria, the human nature is adored with it on account of the divine, so if he be adored with the adoration of hyperdulia, the divine nature is adored together in it, although the reason for the adoration or the dignity be human. For there is nothing to prevent that which is the more excellent being worshipped with the inferior adoration, if only it be worshipped concomitantly, and in virtue of its conjunction with an inferior nature; because the reason for the adoration is the inferior one, and the adoration is commensurate with the reason upon which it rests. Just as among men; if one and the same person be emperor and duke, then if he be adored only as duke, and he be adored with ducal honor, yet

the imperial dignity is *materialiter* adored with it, with an inferior adoration."

After observing that supreme adoration is nevertheless at all times due to Christ, Suarez subjoins;—

"Cajetan has here remarked that this (the superior adoration) is especially to be observed in the public and common adoration by the church, for in the interior and private adoration, which is only between the individual himself and Christ, if any one knows how to distinguish rightly the kinds of adoration, he may sometimes, according to his own discretion and devotional feelings, adopt any one of the forementioned adorations. For men see only the externals, and form their judgment from things exterior, but Christ the Lord beholds the heart, and is cognizant of the intention."

Perrone it is true opposes this view of the subject, and acknowledges that the questions raised with respect to these different kinds of adoration are full of danger. Nevertheless in the Roman Catholic Church it is an open question, on which, as Perrone says, some have entertained one opinion, some another. It is however certain, that some of the greatest divines of the church of Rome, such as Aquinas, Suarez, Vasquez, Cajetan, have argued in favor of the several kinds of adoration. Indeed, as Bishop Stillingfleet says, in his Treatise on the Idolatry of the Church of Rome, chap. ii. ;—

"I find it generally agreed by the doctors of the Roman church, that the humane nature of Christ, considered alone, ought not to have divine honor given to it; and I find it hotly disputed among them, whether Christ's humane nature, though united to the divine, ought, abstractedly considered, to have any true divine honor given it, and those who deny it make use of this substantial argument,—proper divine honor is due only to God, but the humane nature of Christ is not God, and therefore that honor ought not to be given it; and I am further told by them, that the church hath never determined this controversy."

Nor does it appear that the Protestant churches have

advanced any further in the settlement of this debate; for according to Turretin, in ques. xviii., concerning the adoration and worship due to Christ as Mediator, vol. iii., p. 559, the question is in itself problematical and, as he says, of little moment, on which persons may dispute on both sides without any injury to the general scheme of Christianity, being of importance only in relation to the Socinian controversy. Hence it is that Bishop Pearson says one thing, and Bishop Burnet another. Thus the former, in his *Minor Theological Works*, vol. i., p. 307;—*

"Christ, or the man who is Mediator, is to be adored. Heb. i., 6: 'When he bringeth his first-begotten into the world, he saith, and let all the angels of God worship him.' Apoc. v., 11: the angels also say as follows, 'Worthy is the Lamb that was slain to receive power, and divinity, and wisdom, and strength, and honor, and glory, and blessing.' And every creature makes this confession: 'Blessing, and honor, and glory, and power for ever and ever to him that sitteth upon the throne, and to the Lamb.' Here is the fullest description of adoration. Now this Lamb who was slain is that man who is Mediator. There-

* Hence notwithstanding what Wheatly had observed on Rev. v., 13, p. 186, where he says that the *Lamb* signifies the *human nature*, and that "there is no difference in the adoration paid to God or the Lamb; but as their throne is one, so is the honor, glory, and power ascribed to them the same;" yet this he qualifies in p. 192 by the following observation;—

"The worship we pay to Christ we pay to him, not merely because he is our Mediator, but because he is our Mediator and God both. We do not worship him with respect to his office only, but to his nature also; just as we adore him in his human nature united to the divine, *not because of the human nature*, but because of the divine. To that nature *to which alone* worship of any kind is due: all worship, as I have said, being of equal import and significancy, and consequently all equally supreme."

Bossuet and Calmet make similar remarks; while Bull, Waterland, and others consider the Lamb to signify not so much the human nature as the divine person;* whence it is *not the humanity* that is worshipped, but the divine person or divinity in the *humanity*; *i. e.*, not the *Lamb*, but the Second Person of the Trinity.

Without further enlarging at present upon this topic, we must refer the reader to the chapter on *The Two Witnesses*.

* See also Holmes, on the Apocalypse, vol. ii., p. 479.

fore that man who is Mediator is to be adored. For as Gregory Nazianzen says, Orat. li. : ‘If any worship not the crucified one, let him be anathema, and classed with the Deicides.’”

On the other hand Bishop Burnet observes, in his Exposition of the Thirty-nine articles, art. 2, p. 63 : “It is certain that his human nature *cannot* be worshipped, therefore there must be another nature in him to which divine worship is due, and on the account of which he is to be worshipped.”

The same view is taken by Cartwright, some time Divinity Reader of Cambridge, who says, on Rev. v., 13, in answer to the Rhemish comment ;—

“To Christ they are bound to give all honor, and to the Lamb all honor and glory is due ; yet *not to him as he is man*, but in regard of his personal union with the Son of God, ever-living God. Where it is your wonted forehead, that where the text giveth all honor and glory to the Lamb, or to the man Christ, you add, (beside the text, and without assistance of any proof,) that all this honor is due unto him as he is man ; making the manhood of Christ (which considered in itself is a creature) equal with the Godhead and the Creator thereof. We confess that the very manhood of Christ is to be honored above all creatures, above angels and archangels, thrones, principalities, and above every name that is named either in heaven or earth, or under the earth. But that the honor which belongeth unto God, blessed for evermore, should be given to his manhood, doth not only dishonor God, but even Christ himself, in his most principal nature, which is the Godhead.”

The origin of these views has already been traced, for the most part, to the received notions concerning the doctrine of the Incarnation ; for if the Incarnation did not constitute the human nature the Son of God by generation, or place him above the condition of Adam or the prophets, or even elevate him to their level, which is the real theology of the day, then to worship the humanity, or the human nature, or the Lamb, is indeed *damnable idolatry*. But

whether doctrines of this kind are not really piercing with injurious thoughts the Lamb of God that taketh away the sins of the world, the reader may judge from what has already been said, and will further see, when we come to speak of the death of the Two Witnesses.

The prevalence of Arianism and Socinianism upon this subject may be learnt from the following extract from the *Recensio Synoptica* of Bloomfield, on Col. i., p. 33;—

"We may, I think, conclude with Whitby, adopting the words of the Council of Antioch, that the body born of the Virgin, receiving the whole fulness of the Godhead bodily, was immutably united to the divinity and deified, which made the same person Jesus Christ both God and man. Or to use the words of Doddridge, as the passage contains an evident allusion to the Shechinah in which God dwelt, so it ultimately refers to the adorable mystery of the union of the divine and human natures, in the person of the glorious Emmanuel, which makes him such an object of our hope and confidence, as the most exalted creature with the most glorious endowments could never of himself be. Yet strange to say, *most interpreters for the last century* have taken up expositions which approximate more or less to the *Arian* heresy, or even that of *Socinus* himself, regarding the words as merely signifying that God hath lodged in the hands of Christ a *fulness of gifts* to be conferred upon men; or as only referring to his complete knowledge of the divine will."

We have already seen that there is what is called a formal and essential communication of properties, and a nominal, verbal, or nuncupatory communication. The former is real, the latter is not real; for though it may be really said to be a communication, yet it may not be said to be a real communication. The same language may be used in both cases; but in the former, truths are propounded; in the latter, fallacies. Thus in book x., chap. x., art. v., on the Incarnation, Petavius observes that;—

"To the man Christ are really given all those things which

are proper to the divinity, but not in such a manner as to be properties, so as they are of the latter; that is to say, so as to be in the man essentially and formally, and *to affect the human nature*, but so as to be in him personally, or to agree to him in respect of the personal union. From this mode of personal communication, however, there is not effected any right and formal affirmation the one of the other, such as a direct enunciation signifies, but only one that is *OBLIQUE*, or which the Stoics call a *παρασυμβαμα*."

But when the angelic choir were ascribing divinity to the humanity, were they offering only an *oblique* praise, or did they intend the new song to be understood only in the Stoical sense? or if the song of the present church be only *oblique*, is it any marvel that the Apocalypse should predict a new song?

And, after all, what is this personal union? It is not a perfect union; it is acknowledged to have limits; for as Archdeacon Wilberforce observes, in his Treatise on the Incarnation, p. 207: "The only limit which can be assigned to their perfect union is, that the properties of each are not so transferred as to destroy the reality of either. For the glory of the Godhead which dwelleth bodily in Christ is infinite. But it is not communicated to Christ's human body according to its infinity; the communication of it, or the glory communicated, is created, and therefore finite." Hence also the author quotes Bishop Bull, p. 105, as saying that "the divine wisdom produced its impression on our Lord's human soul according to the occasion." Thus we have, first, a finite or limited communication of the infinite, which is only what may be said in the case of ordinary men; and well accords with the doctrine of the Incarnation already laid down; a doctrine which may be maintained without believing in any Incarnation of divinity at all, or in any more real transference or communication of divine attributes in the one case than in the other.

Secondly, any communication of divinity, we are told, is a fallacy; and that to suppose it to be real, is either heresy or blasphemy. Yet in the present case it is not said that the Father gave the book* to the Lamb; but the Lamb himself took the book, and in taking it took it from himself, that is, his own divinity. Did this act of taking imply nothing real, or only something nominal or occasional? Are the "seven horns and seven eyes" intended to signify only an occasional omnipotence, an occasional omniscience, an occasional divinity, an occasional eternity? Musculus says that "the Lamb took the book, because Christ's manhood hath the knowledge of all the mysteries in the Scriptures, by virtue of the uniting of it unto the Word."† If so, in taking the book, must we ascertain scholastically whether he took it essentially and formally, or only nominally and imputatively? Or if the book be infinite wisdom, how comes it that it is no sooner taken than it ceases to be infinite? That in the hands of the Lamb, the infinite dissolves into the finite, the uncreated into the created, divinity into creatureliness, and fulness into defect?

* There is a very remarkable note of Maldonatus on Mark xvi., 19, on the words, "So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God." He says there are here three difficulties. First, the meaning of sitting; secondly, the meaning of the expression, "right hand of God;" thirdly, the question whether Christ sat on the right hand of God, as he is God, or as he is man. Maldonatus says that by the right hand of God is signified, according to the opinion of ancient authors, (such as Athanasius, Basil, Augustin,) an equality with the Father in glory, honor, majesty, power, and in every other respect. Hence that the question arises, was it as God or as man that Christ sat on the right hand of God? If sitting at the right hand implies equality, then says Maldonatus, he does not as man sit at the right hand of God even since the ascension, because as man he would then be equal with the Father. For which reason, as well as others, Cyril says the question is a very difficult one.

In the interpretations however we have above given, the difficulty is solved. There is no inequality between the Divinity and the Humanity. Arius interpreted the right hand of the Father to mean the supreme place among creatures; and this is the interpretation of Zanchius.

† See Marloratus.

We have already seen that the Lamb signifies the humanity, or the body of Christ ; that the church also is called the body of Christ. Hence there is an intimate relation between the Lamb and the church. If the Lamb be slain, the body of Christ is slain, the church is slain or is dead.

But it is affirmed by Perrone, in his Theological Prelections, vol. ii., p. 707, speaking of the constitution of the church of Christ, that the church is the perfect image and likeness of Christ, a sort of continued incarnation of Christ ; that as Christ is one, so is the church one ; as Christ is holy, so is the church holy ; as Christ is indefectible, so is the church indefectible ; as Christ is infallible, so is the church infallible.

In the present case the Lamb, which is Christ, is spiritually slain. The body of Christ is thus spiritually slain, and as such, the church is dead ; its life is not indefectible ; its light is not infallible ; for the church cannot live when he who is the life of the church is dead, or is so represented. If then the Lamb be represented as dead, the church is represented as dead. Itself having killed Christ, is therefore Antichrist ; consequently neither indefectible nor infallible.

Now if the body of Christ represent the body of the church ; if moreover Christ be slain, then the life of the church is departed, and its body is in a state of dissolution more or less progressive. Hence on the coming of Christ Aben Ezra observes, vol. i., p. 197, that according to the Vulgate, 1 John iv., 3, Antichrist is the spirit *qui solvit Jesum*, which dissolveth the bonds of Jesus ; or p. 231, which dissolveth the body of Jesus. Hence the consummation of the age, the Last Judgment, the New Jerusalem, or a New Church. Hence also it is that Aben Ezra admits, vol. i., p. 221, that the Apocalypse is a pro-

phcey wholly directed to the second coming of Jesus Christ to judgment.*

In this chapter then we see presented ; First, an exhibition of the Divinity of the Lord's Humanity, as represented by the Lamb with seven horns and seven eyes taking the Book out of the right hand of the One sitting upon the throne.

Secondly, the nature of that book, viz., the Word of God.

Thirdly, an acknowledgment of the Lord's Divine Humanity by the angels in heaven ; as contained in the peculiar form of worship, denominated the New Song.

Fourthly, the general rejection of this doctrine of the Divine Humanity by the church upon earth, notwithstanding its partial or apparent reception ; as indicated in the expression, "the Lamb that was slain."

* He excepts the three first chapters, in common with other interpreters. But we have already seen it beginning to be admitted that this exception is a mistake, and that the *whole* Apocalypse, without any exception, has reference to the Last Judgment. We may here add, it is observed by Swedenborg, that the very essence of the Babylonian spirit consists in making use of sacred things for the purpose of acquiring power. Perrone speaks of the divinely human body of the church, and in order thereby to secure to the church the character of a divine humanity, it is possible that many might consent to the doctrine of the divine humanity of the Lord, in so far as it might tend to promote the doctrine of a divine authority of the church.

CHAPTER VI.

EXPLORATION OF THOSE ON WHOM THE LAST JUDGMENT IS TO BE EXECUTED, TO DISCOVER THE QUALITY OF THEIR UNDERSTANDING OF THE WORD, AND THENCE THE QUALITY OF THEIR STATE OF LIFE.—FIRST SEAL; SUCH AS ARE IN TRUTHS ORIGINATING IN GOOD.—SECOND SEAL; SUCH AS ARE WITHOUT GOOD.—THIRD SEAL; SUCH AS ARE IN CONTEMPT OF TRUTH.—FOURTH SEAL; SUCH AS ARE WITHOUT GOOD AND TRUTH.—FIFTH SEAL; STATE OF THE GOOD WHO ARE TO BE PRESERVED FROM THE WICKED.—SIXTH SEAL; STATE OF THE WICKED IN THE DAY OF THE LAST JUDGMENT.

SWEDENBORG, 'APOCALYPSE REVEALED,' chap. vi., art. 295 ;

“ ‘ And I saw when the Lamb opened the first seal,’ *signifies*, exploration from the Lord of all those upon whom the last judgment is about to be executed, as to their understanding of the Word, and thence as to their state of life. This is signified, because now follows in order the exploration of all upon whom the last judgment is about to be performed, as to their states of life, and this from the Lord according to the Word ;” &c.

Again, art. 259 ;—

“ ‘ Who is worthy,’ *signifies*, who is able, or who has the power : ‘ to open the book and to loose the seals thereof,’ *signifies*, here to know the states of life of all in the heavens and on the earths, and also to judge every one according to his respective state ; for when the book is opened, an examination or searching into their qualities takes place, and then sentence or judgment is pronounced, comparatively as a judge does with a book of laws and acts from it. That by opening the book, is signified a search or examination into the nature and quality of the states of life in all and every one, is evident from the following chapter,

where is described what was seen when the Lamb opened the seven seals in their order."

We have already observed that in the first three chapters were described a visitation and inspection of the seven churches, and that a warning was given to repent and prepare for the second coming to judgment.

Now follows the beginning of this judgment; the subjects of which are still the seven churches, *i. e.*, the universal or catholic church; the first act or process of the judgment being a manifestation or revelation of the spiritual states of these churches in relation to the Word of God, or the Book sealed with seven seals. He alone who knew the contents of that book, could know the states of the universal church in relation to it, as represented by four horses, white, red, black, and pale; and He alone therefore could reveal them to others. For the church is judged from out of the Word, and its qualities or states are derived from its relation to the Word.

These spiritual states of the church are its states at the period of its *consummation*.

Hence Burgh in his Exposition of the Book of Revelation, observes in regard to this crisis or consummation, p. 130, that

... "The book of the Revelation is the book of the Lord's second advent, and is solely occupied with the account of the *last great crisis*, the history of the day of Christ's power in the several acts of his taking to himself and redeeming his inheritance."

And again, p. 431, that

"It is observable that in the epistles also the spirit of prophecy dwells most on the *crisis* of this corruption in the last days, and its *consummation* at the eve of the Lord's coming prior to its judgment; the uniformity of character of the interval (as it were) not requiring more particular detail."

At this crisis takes place the opening of the seals; in

which it will be seen that by *opening* is signified *manifestation*; and by the *seals* the *spiritual state* or condition of the church as contained in the Word.

Pearson, Apocalypse, p. 83 ;—

... “We derive from the spiritual character of the addresses to the seven churches a powerful argument in support of the belief of the spiritual character of the whole prophecy. These addresses relate principally to matters either of faith or practice, to *the purity or the corruption of life and doctrine* which most distinguished those churches. The rewards which are promised to the one are entirely spiritual. The judgments which are denounced on impenitence and unbelief are spiritual also. To the one are promised the greatest rewards of heaven and the highest glories of immortality. To the other are threatened the withdrawing of the divine countenance and everlasting exclusion from the favor of God and the happiness of the blessed.”

That the seals have reference to the *state of the church*, is the interpretation of Aureolus, as given by Pererius, p. 863 ; also of Anselm, Bishop of Havelberg, who regards the seven seals as signifying seven spiritual states of the church in successive order. Also of Aquinas, who repeatedly speaks of the opening of the seals as the *manifestation of the spiritual states of the church*. Also of Marloratus, who on the seals observes that, “sure we are that it was John’s purpose to describe *the state of the church* unto us, and as it were to lay it forth before the eyes of the faithful under sundry figures, visions, and types. Also of Pareus, who says that the opening of the seals is a *manifestation* concerning the *future condition* of the church. Also of Durham ; and in more recent times of Dr. Todd, who says they refer to the *condition* in which the Lord will find his *church* at his coming. Also of Dr. Wordsworth and other writers, who all agree in this particular, however they may differ in others.

SWEDENBORG, ‘APOCALYPSE REVEALED,’ verse 1 ;—

"‘And I heard one of the four animals say, as it were with a voice of thunder,’ *signifies*, according to the divine truth of the Word: ‘Come and see,’ *signifies*, a manifestation concerning those who were first in order.”

As each of the four animals in his turn exclaims, *Come and see*, so it should be remembered that in chap. v., ‘no one was found worthy to open the book nor even to look thereon.’ The Lion of the tribe of Judah had now prevailed, and he alone gives the invitation, or permission, to *Come and see*. Whence the apostle afterwards observes, *I saw—I looked*.

Swedenborg, ‘Apocalypse Explained,’ art. 354;—

“*Come and see*;—that hereby is signified attention and perception, appears from the signification of coming, when anything is presented to be seen, as denoting to attend; for by coming in a spiritual sense is understood to draw near with the sight, thus to attend. All attention also is from the presence of the sight in the object; and from the signification of beholding, as denoting perception; for by seeing in the Word is signified to understand: here it signifies to perceive. . . . All perception is from good, and all understanding is from truths.”

Come, that is, says Richard of St. Victor, by a greater degree of intentness; and *see*, by a spiritual *understanding*. Aquinas says that John here presents a type of the church which is invited to a heavenly *intelligence*; Patrick Forbes, that the voice signifies *perception*.

This invitation, *Come and see*, is repeated by each one of the four animals, and as each animal designates a distinct quality, so the invitation is in each respect of a different nature. We read that no one in heaven or earth or under the earth was able to open the book, or even to look upon it; *i. e.*, to see what was inside, or outside. The first animal is a lion, representing the divine truth as to power.

Durham observes that by the voice of the lion as of thunder is signified the power of the word of the Gospel. (Poole's Synopsis, p. 1744.) To *come*, then, is to come to that Living Creature, *i. e.*, to the quality represented by it; and which corresponds to that represented by the white horse and the rider; and is as much as to say, "You who understand the Word of God in its purity, and have made use of its truths to subdue in yourself the powers of evil, approach that throne which as cherubim we guard from others, as did the cherubim of old the way to the tree of life; for from this station you shall be enabled to see spiritually, or to have a spiritual discernment or perception of that quality of character which is about to be presented, and which no others can perceive or understand; for 'the wise shall understand, but the wicked shall continue to do wickedly and shall not understand.'"

SWEDENBORG, 'APOCALYPSE REVEALED,' verse 2;—

"'And I saw, and behold a white horse,' *signifies*, understanding of truth and good from the Word in them: 'and he that sat on him had a bow,' *signifies*, that they had doctrine of truth and good from the Word, with which they fought against the falses and evils which are from hell: 'and a crown was given unto him,' *signifies*, the ensign of their warfare: 'and he went forth conquering, and to conquer,' *signifies*, victory over evils and falses to eternity."

Again, art. 299;—

"By him that sat on the white horse, as mentioned in Apoc. xix., 13, is meant the Lord as to the Word; but by him that sat on this white horse, is understood a man-angel as to doctrine of truth and good from the Word, consequently from the Lord; the same as is understood by the Lord's army in heaven, who followed the Lord upon white horses, Apoc. xix., 14. Of him that sat on the white horse, Apoc. xix., it is said that out of his mouth

went a sharp sword, that with it he should smite the nations; and by the sword out of his mouth is signified the divine truth of the Word fighting against falses and evils, n. 52, 108, 117; but here it is said, that he who sat on this white horse had a bow, and by bow is signified doctrine of truth and good derived from the Word fighting against evils and falses: to fight against falses and evils is also to fight against the hells, because evils and falses are from thence, wherefore this also is signified."

In the sequel, chap. ix., 17, we read of horses in vision; in chap. xix., we meet with the vision of the white horse; in Zech. vi., with the vision of four horses, red, black, white, and grey, which in verse 5 are said to be the four spirits of the heavens; in 2 Kings ii., 11, with a vision of a chariot of fire, and horses of fire, with which Elijah ascended into heaven; and in the same book, chap. xxiii., 11, we read that "Josiah took away the horses that the kings of Judah had given to the sun, and that he burned the chariots of the sun with fire."

There are also other passages in which the horse has been supposed to have a symbolic meaning; as in Job xxxix., 18: "What time she lifteth up herself on high, she scorneth the horse and his rider;" also in Exodus xv., 1: "The horse and his rider hath he thrown into the sea;" not to mention numerous other passages of a similar kind.

It will be seen, according to Swedenborg, that in its symbolic meaning the *horse* signifies the understanding of good and truth from the Word.

The ground and reason of this interpretation is derived from the uses of this animal, which is to carry its rider from place to place; whence we say, *equus discurrit*, and again, *ratio discurrit*; and we also speak of *discursus equi* and *discursus rationis*; and it is upon this principle that is founded the meaning of the word *discourse*, which signifies

either the going from one proposition to another, or the going from one place to another: in which latter sense it is used by Spenser in his *Faery Queen*. Hence according to Dr. Johnson, *discourse* comes “from applying a bodily action to what passes in the mind, and to what is communicated by conversation.” Glanville says, “The act of the mind which connects propositions and deduceth conclusions from them, the schools call *discourse*; and we shall not miscall it if we name it *reason*.” Hence Dr. Johnson defines it, “the act of the mind by which it passes from premises to consequences;” and to *discourse*, he says, means also to reason, and *discursive*, to mean proceeding by regular gradation from premises to consequences; or being argumentative; and in its corresponding signification in reference to place, moving here and there, &c. Hence the illustration from Hale: “We have a principle within whereby we think and we know we think; whereby we do *discursively*, and by way of *ratiocination*, deduce one thing from another;” and again from Dr. Barrow, Sermon iii.: “The exercise of our minds in *rational discursiveness* about things, in quest of truth; how greatly doth it better us.”

According to the *Encyclopædia Metropolitana*, *discourse* means,—

“To run apart, *i. e.*, from one thought, notion, or idea to another. To pass from thought to thought, topic to topic, subjects, or parts, or divisions of a subject to others, from premises to conclusions; to talk, or speak, or write at large; to converse, to reason; to employ or exercise the powers of the mind in examining the portions of a subject; to treat of, to dilate, or expand, or extend, the views, the contemplations of the mind.”

Hence, Hobbes concerning Human Nature, chap. iv.:—

“The succession of conceptions in the mind, series, or consequence of one after another, may be casual and incoherent, as in dreams for the most part: and it may be orderly, as when the former thought introduceth the latter; and this is *discourse* of the mind.”

Hence likewise, under the article *reason*, one of the definitions given by Dr. Johnson is, ratiocination, *discursive* act;—

“When she rates things, and moves from ground to ground,
The name of reason she obtains by this;
But when by reason she the truth hath found,
And standeth fixt, she understanding is.”

Davies.

Correspondingly with this view of the subject, in the Symbolical Commentary of Brixianus, n. 13, we read that

“A horse in a good sense, according to Plato, signifies *reason* and *opinion* coursing about (*discurrentem*) through natural things. . . . Again: ‘A horse, in a good sense, signifies the appetite under the command of *reason*; and in a bad sense,’ according to Plato, ‘a *confused fantasy*, and the appetite of the senses.’ Also, according to Plato, a horse means in a good sense a *rational* appetite, and in a bad sense an *irrational* appetite.”

Again, Dionysius, in his Treatise on the Celestial Hierarchy, observes that “white horses pertaining to the holy angels signify brightness, and propinquity (or cognate relationship) to divine light.” And on the contrary, according to Gregory, as quoted by Lauretus, “Horses which are swift in running and strong in impetuosity may be said to be *evil thoughts*, which swiftly speed to the heart, and there maintain vehement combat.” By horses, says Rabanus Maurus, are meant *thoughts*. “A king shall not multiply horses to himself; *i. e.*, a prelate shall not entertain proud thoughts.” It is in a corresponding sense of the word that the Glossa Ordinaria interprets the *black horse* in the Apocalypse to signify heretics, who contend against truth with *false reasonings* that they may the more easily deceive; Rabanus Maurus, to signify heretics who are black with the turpitude of *error*; Richard of St. Victor, to signify the *arguments* and occult *subtlety* of heretics; Ribera, to signify heretics and teachers of *corrupt doctrine*; and Pere-

rius, p. 871, to signify “heretics who promise to their followers a *knowledge of the Scriptures* which is certain, but who are like the horse and mule, in which is no *understanding*.” Thus the black horse signifies no understanding of the Scripture, as the white horse signifies a true understanding; although the animal itself, whether white or black, is equally devoid of understanding. Just as the eagle, by its flight upwards, symbolizes an exalted spiritual perception; although, as an animal, it is as destitute of spiritual perception as the horse itself of understanding.

It is from this primary and abstract signification of the symbol *horse* that it is used to signify, in a secondary sense, preachers of truth or preachers of heresy; or again, the Gospel or the doctrines of the Gospel, in their purity or else as corrupted; according as the horse is represented in a good or evil sense. If we consider the horse as signifying preachers preaching or *discoursing*, whether it be truth or error (a meaning very generally given), we still see the primitive idea retained; the only difference being, that in the one case it is stated abstractedly, in the other concretely.

Aquinas observes, that the *horse* is introduced as denoting, among other things, “fierceness in combating against the temptations to sin which arise from the world, the flesh, and the devil;” also, “on account of its velocity in *discurrendo*.”

Again, Aquinas, Apocalypse, p. 146;—

“He had a bow, that is, the bow of the Scriptures, which strikes our hearts in order that we may be wounded with love: ‘He hath stretched his bow, and made it ready.’ From this bow proceed as many arrows as there are words in sacred Scripture. Psalm cxx., 4: ‘The arrows of the mighty One are sharp.’” . . .

“With this bow, that is, with Scripture,” says Aquinas, “Christ repelled Satan in his temptations;” Matt. iv., 4. . . .

"Conquering the devil first in himself by his bow and his passion, in order that he might afterwards conquer in his members; *i. e.*, teach us by his example, and assist us in conquering."

Haymo, Apocalypse, chap. vi. ;—

"By the bow are signified the two Testaments, from which proceed as many arrows as there are divine sayings. For with arrows are men slain, and with the arrows of the divine Scriptures the wicked are slain, in order that they may die unto sin and live unto God. . . . He went forth conquering the devil first in himself, that he might afterwards conquer him in his members."

The same interpretation is given by Ambrose Ansbert, who, on the words "conquering and to conquer," observes ;

"Understand here the Head as first appearing conqueror, in order that afterwards the same, fighting daily in his body, might overcome the wickednesses of diabolical temptation, and the snares of perverse men ; which the author of this scripture begins to make manifest by immediately subjoining, 'and when he opened the second seal,' &c."

A similar interpretation is given by Andreas, who says that the apostles, by the arms of truth, overcame the leader of error ; also by Primasius, Aretas, and others. We shall here add the following further illustration of the passage, as derived from the application of it to St. Vincent Fere-rius, by his biographer.

Cornelius a Lapide, Apocalypse, p. 120 ;—

"Vincent was a man of indomitable valor of soul, and by a marvellous wisdom overcame the errors of the world ; by unsullied chastity of mind and body he overcame his concupiscences ; with incredible fortitude and patience he overcame the terrors of Satan. He is comparable to a horse, because he went (*discurrit*) throughout the world preaching ; to a white horse, by reason of the brightness, purity, and splendor of his doctrine, and the coruscation of his miracles. On this white horse did Christ sit. For as St. Augustin observes, the grace of Christ in the soul of

a holy man is like the rider upon a horse. This rider hath a bow, which is the scripture of the Old and New Testament, with which the perfidy of the Jews is transfixed and the perversity of heretics, while the Christian religion is likewise defended. To this white horse is given a triple crown, one of stars, by reason of the multitude of his marvellous virtues: another of gold, by reason of his learning and great brightness of doctrine, on which see Eccles. xlv.: 'A crown of gold upon his head:' a third of precious stones, on which see Psalm xx.: 'Thou hast placed upon his head a crown of precious stones.' This horse went forth conquering the pleasures of the flesh, the delights of the world, the crafts of the devil. He went forth into the field of worldly tribulations, in order by chastity to overcome the flesh, by poverty the world, by humility the devil, and sin by perfect charity.

Marloratus, Apocalypse, p. 89;—

"These horses are called white for the pureness of the doctrine which they preach, and for the soundness of their life. For the herdmen (shepherds) of the church ought to be such as if it were possible they should give no cause of stumbling unto others, but be found unblameable both in conversation and doctrine, according as it is written, 2 Cor. vi., 3." &c.

"In consideration whereof, Christ termeth them the light of the world and the salt of the earth (Gaspar Megander). The bow is Christ's Gospel, the preaching whereof is disposed at his pleasure (Marloratus, Bullinger). Therefore like as the enemies be overthrown by the arrows which the bow shooteth out afar off, even so the nations that were far off are subdued unto Christ by the preaching of the Gospel; Eph. ii., 13. This did Christ promise to his disciples, saying, 'I will give you a mouth and wisdom, which all they that be against you shall not be able to gainsay nor gainstand,' Luke xxi., 15. And Paul, following the prophet, saith: 'I will destroy the wisdom of the wise, and shake off the understanding of the skilful,' Isa. xxix., 14; and 1 Cor. i., 19. Also the weapons of our warfare are not fleshly, but mighty through God, &c.; 2 Cor. x., 4 (Bullinger). . . . Even so at this day the faithful, and specially the ministers of the Word which fight under Christ's banner against the power of the world, must assure themselves of the victory; although they

be fain to endure many things from time to time. But now-a-days, in the Popedom, a man shall not find white horses among them that brag themselves to be the herdmen of churches. For their doctrine is unclean, and their life loathsome to God and all godly men. And therefore they glory in vain of the succession of the apostles, as we have shewn often times already (Marloratus)."

We have nothing to do with the particular application either to the case of St. Vincent, or to that of the Popedom exclusively. It has before been observed, that the subjects of the seven seals are the spiritual states of the church *universal*, as represented by the seven churches. See Vol. I., p. 218.

Pareus says, that the color *white* is a symbol of purity. Durham; of consolation and joy, victory and triumph, &c. Hammond; that the horse here mentioned is mystically the Gospel, in respect of the purity and gloriousness or divinity of its doctrine. Wodehouse and others; that it is the primitive truth of Christianity. Grotius; that the white horse denotes the Gospel. Forbes; its preachers, the apostles and others. Pareus; its rapid progress. Camerarius; its pure and flourishing state diffusing itself abroad. (Poole's Synopsis, p. 1745.)

Patrick Forbes, Apocalypse, p. 31;—

"White color, besides that it is the note of gladness, truth, and simple pureness, both in Scripture and heathen speech; is also a note of triumph. And ordinarily, triumphing captains rode upon, or had their triumphing chariots drawn by, white horses. The bow is a weapon smiting swiftly, and hitting both near and far off. The crown given him sheweth undoubted prevailing, for victors are crowned. The type, thus we see, accordeth fully to the speech uttered of it. This is the type of the power of the Gospel preached, whereby Christ subdueth all to his obedience, as riding on the word of truth and meekness of righteousness, his right hand teaching him terrible things: having arrows sharp to pierce the hearts of the king his enemies, whereby peoples fall under him. This rider triumpheth always,

both in them who are saved and in them who perish. These arrows kill all, but differently. Some are slain to live, and being killed are cured, who will be cured and hear his voice while it is to-day ; others are killed to utter destruction, in whose refractory souls is shot in the seal of their just condemnation, and of Christ his terror, verses 15, 16, 17. For this is a strong archer, nor like those of Ephraim, who, being taught to handle the bow, gave back in the day of battle : but even the true Joseph, the feeder of Israel, who, though the archers shot at him and grieved him, yet his bow abode strong, through the mighty God of Jacob, and the Stone of Israel. This occasioneth, but improperly, the subsequent evils ; and being in itself the first of all blessings, becometh to the world (madly rejecting and foolishly impugning that which must conquer and overcome) the first of plagues, and cause of all misery and destruction."

Pareus, p. 108 ;—

"‘And he had a bow.'] Greek *τόξον*, which signifies a bow and arrows, and sometimes a quiver. The Law and Gospel is Christ's bow ; from whence he sends forth arrows, that is, the efficacy of his Spirit, wounding the hearts and minds of the elect, that it may heal and restore them to life ; but to terrify and kill the wicked, as it is in the same Psalm : ‘Thy arrows are sharp, peoples shall fall under thee ; in the heart of the king's enemies.’"

Ribera, Zegerius, Piscator, and Durham say, that the bow here denotes power from preaching the Gospel. Mede ; the sacred Scripture, whose words and sentences are so many arrows, which wound some unto life, some unto death (Poole's Synopsis, p. 1745).

Pellicanus, Apocalypse, p. 21 ;—

"Moreover as enemies are prostrated by arrows of the bow thrown from afar, so are the Gentiles afar off subjected to Christ by the preaching of the Gospel ; see Psalm lxiv. : ‘The arrows of the little ones become their plagues ;’ *i. e.*, of the philosophers and the wise of this world ; and that you may not understand the arrows in a carnal sense, he subjoins, ‘And their tongues against them were disabled.’ Which is the same that Christ promises to his disciples : ‘I will give you a mouth and wisdom

which none of your adversaries will be able to gainsay ;' 1 Cor. i., 19: 'I will destroy the wisdom of the wise,' &c. ; 2 Cor. x., 4: 'The weapons of our warfare are not carnal, but mighty through God,' &c."

Gill, p. 729 ;—

"The bow is the word of the Gospel, and the arrows the doctrines of it."

Pareus says, the duplication of the word signifies "present and future victory. Christ hath conquered sin, hell, Satan, the world, tyrants, idolaters, heretics, &c." (Poole's Synopsis, p. 1745.)

We have already seen that *lion* signifies divine truth as to its power ; the *white horse*, divine truth as to its purity and victorious progress in the understanding, reasonable soul, or rational and discursive faculty. Thus the lion and the white horse mentioned under this seal mutually correspond to each other.

SWEDENBORG, 'APOCALYPSE REVEALED,' verses 3, 4 ;—

"'And when he had opened the second seal, I heard the second animal say, Come and see,' *signifies*, the same here as above: 'and there went out another horse, that was red,' *signifies*, the understanding of the Word destroyed in them as to good, and thence as to life: 'and it was given to him that sat thereon to take peace from the earth,' *signifies*, the taking away of charity, spiritual security, and internal tranquillity: 'that they should kill one another,' *signifies*, intestine hatreds, infestations from the hells, and internal restlessness: 'and there was given unto him a great dagger,' *signifies*, the destruction of truth by falses of evil."

Dionysius, in his Treatise on the Celestial Hierarchy, chap. xv., observes that as fire is of a red color, so *red* denotes what is fiery, hence also anger and wrath: that anger, in its corporeal form, is a kind of ebullition of blood arising at the præcordia from an appetite of revenge: that the corporeal *matter* of anger is therefore

the blood at the præcordia; its spiritual and corporeal *form*, the appetite of revenge, inasmuch as the heat of the blood is informed by the appetite. Hence, in a bad sense, the color *red* signifies the inflamed appetites and desires of the natural, carnal, unsanctified man. Therefore as a horse signifies the discursive faculty of the soul, namely, reason or understanding, so a *red* horse denotes the same faculty impelled by anger, passion, wrath, fury; or as Andreas calls it, *inflamed affection*; or as Aretas, *an affection breathing fire*: although, contrary to most commentators, these, with a few other of the ancients, interpret the passage in a good sense.

Moreover, we have observed that the Sardine stone is *red*; that this is the color betokening warmth and also affection and love. In the present case the symbol is used in an opposite sense, and signifies hatred, strife, animosity, anger, revenge, warfare, &c. The horse is said to be fire-colored; but there is the fire of love, the fire of hatred, and of worldly concupiscences. A similar color subsequently distinguishes the dragon; thus we read of the red horse and the red dragon.

Jones, Lectures on the Apocalypse, p. 163;—

“But if it be not the kingdom of Christ that is here represented by the red, or fire-colored horse, and the implements of slaughter and devastation, what kingdom is it? Is there any other part of this Book of the Revelation, which is calculated to throw light upon the import of this second seal, and which may consequently serve as a clue to its meaning? Turn to chap. xii., and read ver. 3, 9, 17, ‘And there appeared another wonder in heaven, behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads; and the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world, he was cast out into the earth, and his angels were cast out with him: and the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the command-

ments of God, and have the testimony of Jesus Christ.'"

"There was given unto him a great dagger." Ambrose Ansbert observes, p. 380;—

"When to this most wicked one sitting upon the horse it is shewn that it is granted for the wicked to slay each other, we are not in this passage to understand a carnal but a spiritual slaughter; especially as in the figurative expressions under which the Apocalypse is concealed, the letter that killeth is by no means to be introduced. . . . And there was given to him a great sword. As if it should be said, a sword both spiritual and malignant, with which, by their spiritual wickedness, they fight against the church, and by which they slay not the bodies but the souls of the wicked. For the sword is that of evil-speaking, the sword of *corrupt persuasion and pestiferous deception*. It is principally in these two ways that our ancient enemy strikes, when either by himself individually he deceives by creating an interior spiritual language, or else, when he attains his object in effecting the slaying of the soul, by outwardly actuating the tongue of his carnally-minded followers. . . . Was not the language of his members a sword; of whom the Psalmist thus speaks, 'They have sharpened their tongues into a sword.' And again, 'Their tongue is a sharp sword.' And again, 'A sword is in their lips.' From this sword of wicked suggestion the body of Christ, which is the church, must, as the Psalmist declares, be delivered; when he says, 'Who settest David thy servant free from the sword of the wicked one.' For beneficent is the sword of holy preaching with which we are smitten, that we may die unto sin; but malignant the sword of wicked suggestion, by which a man is smitten, that he may die unto a life of righteousness."

A similar interpretation is given by Ambrose to the *sword* under the fourth seal; as also by Haymo, Aquinas, Dionysius the Carthusian, a Lapide, Gagneus (who explains it as the sword of detraction); while Anselm, Richard of St. Victor, &c., seem to consider that the sword may be understood in either a literal or figurative sense.

Lauretus, art. *Gladius*;—

“A sword in a bad sense, or a malignant sword, are most iniquitous words uttered to subvert souls (Hilary, Origen, Jerome, Augustin, Gregory;) also fallacies; or the persuasions of the devil; also anger. And the swords of those who come out against Jesus, are heresies and the stout reasonings of heretics or unbelievers against the faith. And the sword of Pharaoh is the temptations of the devil.”

“A sword, because it divides, may designate schisms and heresies. And the knife, which is not to be raised upon the altar of God, designates schisms. (Jerome.) They therefore who are led by various errors, and are continually changing their faith, and carried about by every wind of doctrine, are slain with the sword and divided into parts, abandoning the unity of the faith of the church. . . The sword of every man is raised against his brother, when heresy is used to oppose heresy.”

Brixianus, art. *Gladius*, n. 16, 17 ;—

“To carry a sword in one’s mouth is a proverb, signifying, as Horace says, that a person is in a rage to fix opprobriums upon any one.”

“A sword in the sacred Scripture signifies the tongue, as in Psalm lviii.; ‘Their tongue is a sharp sword;’ where the Psalmist is speaking of calumnious, insidious language, &c.”

Glasse, *Philologia Sacra*, p. 1435 ;—

“In Matt. x., 34, by a sword is understood dissensions of all kinds on the subject of true religion, and on the confession and preaching of the doctrine of Christ.”

Accordingly Victorinus refers the swords mentioned under these seals to the consummation of the age; and to the fulfilment of the prediction, “Nation shall rise against nation, and kingdom against kingdom, and there shall be earthquakes in divers places, and pestilences and famines, and fearful and great signs.”

Marloratus, on the words, “There was given to him a great sword;”—

“But more rightly do others refer it to the persecutions that were raised for the Gospel’s sake. For, to set out the

cruelty of men more at large, John seemeth to glance at those divisions which happen for the Gospel, even in these our days, when the father is divided from the son, the son from the father, and the mother from the daughter; when the brother delivereth the brother unto death, when the children rise up against their parents and put them to death, and when a man's own household be his enemies, according as Christ hath told us aforehand."

Necessary Doctrine and Erudition for any Christian man, p. 323, Sixth Commandment;—

... "All they which bear hatred and malice against their neighbors, and either maliciously speak words of contempt, despite, checking, cursing, and such other, or else publish their neighbors offences to their slander rather than to their amendment: and generally all they that live in ire, malice, envy, and murmuring at other men's wealth, or rejoicing at other men's trouble or hurt, or such other like, they offend all against this precept, . . . thou shalt do no murder."

Again also referring to Matt v., 22; p. 157;—

"According to the same saying of Christ, St. John also saith, That he that hateth his neighbor is a *man killer*."

Again, p. 170;—

"In the sixth commandment under the name of *killing* is understood all wrath and revenging."

The kind of character manifested under this seal may be seen in the following extract. Dean Wodehouse, p. 136;—

"Our Lord established his religion in peacefulness, and commissioned it to conquer or prosper in the world by peace. And yet he foretold, very remarkably, that peace should not altogether ensue. 'Think not,' says he, 'that I am come to send peace on the earth; I came, not to send peace, but a sword;' which St. Luke, in the parallel passage, calls 'division.' In which sense also he declares, that he is 'come to send fire on the earth.' Not that it was his wish or intention, as the commentators have observed, that such direful and Antichristian consequences should arise; but he foreknew such effects neces-

sarily arising from the corrupt passions and prejudices of sinful men. Such a scene was to follow the first age of Christianity, distinguished by the pure practice of the Christian virtues, when a fiery zeal, without knowledge, or at least without charity, should instigate the professors of this peaceful religion to destroy peace; and Christians, divided among themselves, should persecute and slay each other. Such a scene, it is well known, did follow. And the prophecy of the second seal, under this fire-colored horse, according with that of our Lord, in the use of the same figures, (*fire, sword, take peace from the earth, men divided so as to kill each other,*) seems plainly to point to the same period of time; a time when the heavenly religion, which, under the first seal, had proceeded *εν λευκοις*, in white array, became so degenerate as no longer to appear white. She assumed the angry, intolerant, persecuting hue of the *fire-colored dragon*. Neglecting charity, ‘which is the bond of peace,’ from dissensions and controversies, she was hurried into tumults and wars, in which (horrid to relate!) Christians were known to murder each other. But whence are we to date this disgraceful change? May we fix its commencement from the end of the second century; when the western rulers of the church, and the wise and moderate Irenæus, were seen to interpose, and exhort the furious Bishop of Rome to cultivate Christian peace? The *fiery* and intolerant character which marks this seal, was indeed somewhat visible in these partial transactions: but the hue from white to fire color changed gradually. The persecuting hand of the common enemy for some time restrained this factious and uncharitable spirit within decent bounds; and although, previous to the Dioclesian persecution in 302, there were shameful divisions among the Christians, which Eusebius mentions with a becoming mixture of indignation and tenderness; yet the change cannot be represented as complete (so as to produce the general and mutual slaughter which characterises this seal,) till a later period. But, when the Roman empire became Christian; when a Christian emperor bore the sword (with which in the imagery of this seal the Christian power seems invested); when, relieved from the terrors of pagan persecution, the Christians became possessed of civil power; their animosity increased. Worldly prosperity is cor-

ruptive ; and instead of those halcyon days of peace and happiness, which the church promised to itself from the acquisition of power, history is seen to date from this period its degeneracy and corruption. This degeneracy was first manifested in the mutual enmities and feuds of the Christians, which were so notorious in the fourth century, that a contemporary author reports of them (with some hyperbole, perhaps, for he was a pagan), that 'their hatred to each other exceeded the fury of wild beasts against men.' This was a great change from the times of Tertullian, in the second century, when the pagans made a very different report of Christian community. 'See,' said they, 'how these Christians love each other.' It is a change well expressed by fire color succeeding to white. The feuds of the Christian bishops and rulers contending for power and promotion, make a principal part of the ecclesiastical history of the fourth century. The election of a bishop was frequently accompanied by every corrupt art of intrigue and cabal, and the factions proceeded to determine the contest by arms. Of this kind was the election of a bishop of Rome, which, after much mutual slaughter of the Christian electors, ended with the victory of Damasus. In the schism of the Donatists, which had its origin also in factions and in a contest for worldly power, thousands of Christians perished by the hands of each other. The Donatists are not accused, even by their adversaries, of corrupt doctrine nor of peculiar degeneracy in morals. If worldly ambition, and party hatred, and violence, so unchristian, had not prevailed on all sides, this disgraceful history would have been wanting to illustrate the prophecy of the second seal."

"The Arian controversy produced similar fruits, and of much longer duration. With process of time the evil continued to increase, until it produced a further change from bad to worse : which will appear under the next seal."

"But this alteration from *white* to *fire-colored*, from primitive purity and charity to envious, hateful, and murderous animosity, was the first great and notorious change which took place in the character of the Christian church, and did so confessedly follow, that few writers who treat of its gradual degeneracy have omitted to notice it. The reader was presented with

a sketch of the character of Christianity under the first seal in the words of Dr. Clarke. The same learned and accurate writer thus continues his narration ; and it is surely the history of this second seal, although he did not intend it as such ;—

“ ‘ But an enemy soon sowed tares among this wheat ; and contentious men very early began to build hay and stubble upon the foundation of Christ. Not content with the simplicity and plainness of the Gospel, which could possibly furnish no materials for strife and contention, vain men soon began to mix their own uncertain opinions with the doctrine of Christ ; and had no other way to give them weight and authority, but by endeavoring to force them upon the faith of others. And out of this bramble, as Jonathan foretold the men of Shechem, a fire proceeded which hath devoured the cedars of Lebanon. Or as the prophet Ezekiel expresses himself concerning the vine of Israel : ‘ A fire is gone out of a rod of her branches, which hath devoured her fruit.’ For, from a desire of being many masters ; from a desire of forcing mutually our own opinions on others, instead of exhorting them to study and obey the Gospel of Christ ; have arisen strifes and contentions, hatred and uncharitableness, schisms and divisions, without end. ‘ From whence,’ says St. James, ‘ come wars and fightings among you ? Come they not hence, even of your lusts which war in your members ?’ From a zeal for the religion and for the commandments of Christ, from a concern for the promoting of truth, righteousness, and charity, it is evident, in the nature of things, and in the experience of all ages, that wars and fightings, hatred and animosities, never have nor can proceed. These precious fruits have always sprung from that root of bitterness, a zeal for the doctrines and commandments of men, a striving for temporal power and dominion. At the first beginning of the mystery of iniquity, the builders of hay and stubble on the foundation of Christ went no farther than to censoriousness and uncharitableness towards their brethren ; against whom St. Paul argues, ‘ Why dost thou judge thy brother, or why dost thou set at nought thy brother ? We shall all stand before the judgment-seat of Christ.’ But in process of time, as water, at a further distance from the fountain, divides itself continually into more streams, and becomes less pure ; so when men had once departed

from the simplicity and purity of the doctrine, and from the charitableness of the spirit of Christ, their hatred and animosities against each other increased continually, till they literally fulfilled that remarkable prophecy of our Saviour, in which is contained a most severe reproof of those corrupters of the Gospel of truth and charity, who he says would arise in following ages: 'I am come to send fire on the earth,' Luke xii., 49; and 'Think not that I am come to send peace on earth; I came not to send peace, but a sword; for I am come to set a man at variance against his father, and the daughter against her mother; and a man's foes shall be they of his own household;' Matt. x., 34. Nay, even that description which he gives of the persecution which the Jews should bring on his disciples,—'The time cometh that whosoever killeth you will think that he doeth God service,'—even this in time came to be fulfilled by one Christian (so they still called themselves); it was fulfilled, I say, by one Christian upon another.'—Clarke's Sermons, vol. iii., p. 312—315."

A similar interpretation is given by Pearson, Gill, Cunningham, &c.

It has, however, been before observed, that these spiritual states are those of the seven churches, or church catholic, laid open to view in the spiritual world at the last judgment before the throne of God.

Swedenborg observes, art. 305, that;—

"By horse is signified understanding of the Word, n. 298; and by red is signified good destroyed; that white is predicated of truths, because it proceeds from the light of the sun of heaven, and that red [*rubet*] is predicated of goods, because it proceeds from the fire of the sun of heaven, may be seen above, n. 167, 231. But the reason why red [*rufum*] is predicated of good destroyed, is, because an infernal redness is signified, proceeding from infernal fire, which is the love of evil. That kind of redness, which is infernal, is ugly and abominable, because there is no living principle in it, but all is dead; hence it is, that by red horse is signified all understanding of the Word destroyed

as to good. The same may also appear from the description of him, as that it was given him to take peace from the earth; that they should kill one another, as follows afterwards. Moreover the second animal, which was like a Calf, whereby is signified the divine truth of the Word as to affection, n. 241, said, ‘Come and see,’ and so shewed, that there was no affection of good, consequently no good in them.”

We have seen p. 42, that the face of the Calf represents the concupiscive faculty. Now Dionysius observes in his Treatise on the Celestial Hierarchy, vol. i., chap. xv., pp. 133, 150, that the concupiscive faculty, considered in relation to God, is an emblem of the divine love *τον Θεου ερωτα*. In this case, therefore, the invitation is from the Word in its relation to divine love; and by *coming* is designated coming to that quality of mind which is here signified, *i.e.*, affection or love as a principle of knowing, and becoming wise from the Word; in which case charity or love is the fundamental principle of Christian doctrine and instruction. When we have arrived at this state, we have arrived at the station of the second cherub, and from this are enabled to see that in the class of character now presented to view, there is interiorly no real Christian love or affection; and that men are only persecuting and hating one another under the plea of advocating Christian doctrines.

The first perversion of the church then is a perversion of charity, love, or affection. It was of the love or affection of truth that the second animal or Calf was a symbol, and it is of the same perverted that the red horse is a symbol. Thus do the interpretations of these two symbols mutually respond to each other.

SWEDENBORG, ‘APOCALYPSE REVEALED, verse 5;—

“‘And when he had opened the third seal, I heard the third animal say, Come and see,’ *signifies*, the same here as

above : ' and I beheld, and lo ! a black horse,' *signifies*, the understanding of the Word destroyed in these as to truth, and consequently as to doctrine."

Marloratus and Bullinger observe, that—

"Here (in the black horse) he shadoweth unto us all deceivers, heretics, false apostles, and work-folks of Satan ; who, forasmuch as they be of the devil's sending into the world, can bring nothing upon it but darkness."

Aquinas, Apocalypse, p. 102 ;—

"Black because of the darkness of errors. For as of all colors the black most recedes from the nature of light, so do heretics from the light of catholic truth. Nahum ii. : ' Their face,' *i. e.*, their understanding, in which ought to shine the brightness of the power of faith, ' gathers blackness.' "

Poole's Synopsis, p. 1748 ;—

"This color aptly denotes and becomes the lovers of darkness and the haters of light (Lacunza), or the mind destitute of the light of true faith and holiness, and darkened by the shades of error (Pererius). And as the white color designates teachers, conspicuous for their purity of doctrine and innocency of life (Cluverus), who bring peace and joy and victory ; so the black which is opposed to it, designates the teachers of error, who are prepared with fallacious instruction, deceitfulness of manners, and all kind of fraud ; who bring to men gloom and darkness (Ribera), doubt (Cluverus), and continual sadness (Ribera)."

"The black horse indicates either the secret guile of heretics clouded in dark sayings, and, lest it should be recognized, concealed under a cloak (Gagneus) ; or else the afflicted condition of the church deformed with foul heresies, so that she who before appeared white now appears black (Pareus)."

Wodehouse, p. 143 ;—

" ' Lo ! a black horse.'] Another change now ensues, still for the worse ; by a color the very opposite to white ; a color denoting mourning and woe, darkness and ignorance."

Cuninghame observes, p. 7, that "the black color of the horse under this seal is emblematical of darkness and ignorance overspreading the church of God."

Gill, though preferring the literal sense, yet among other interpretations admits the following, p. 731 ;—

“ ‘And I beheld, and lo ! a black horse ;’ an emblem either of the afflicted state of the church, still answering to the Smyrnæan one, being black with persecutions, schisms, errors, and heresies, which were many ; or particularly of the heresies and heretics of those times, who might be compared to a horse for their pride and ambition, speaking great swelling words of vanity ; and to a black one, for their hidden things of dishonesty and works of darkness, for the darkness in themselves, and which they spread over others.”

Dr. Wordsworth says, that this power is represented as mounted on a black horse, dark with error and sin and death.

SWEDENBORG, ‘APOCALYPSE REVEALED,’ verses 5, 6 ;—

“ ‘And he that sat on him had a pair of balances in his hand,’ *signifies*, the estimation of goodness and truth, of what kind it was with these : ‘and I heard a voice in the midst of the four animals say,’ *signifies*, the divine defence or preservation of the Word by the Lord : ‘A measure of wheat for a penny, and three measures of barley for a penny,’ *signifies*, because there is so little estimation of goodness and truth, that it is scarce any at all.”

On the *balance* and *measure*, Professor Lee thus remarks, in his Enquiry into the Nature, Progress, and End of Prophecy, p. 349 ;—

“The terms, ‘Measure the temple,’ &c., should seem to mean, Take a special account of these as to their real spiritual character : in the case of Belshazzar, ‘Thou art weighed in the *balances*, and art found wanting,’ (Dan. v., 27 ;) on another occasion, 1 Sam. 2, 3, ‘By the Lord actions are *weighed* ;’ which evidently involves the principle here had recourse to ; compare Job vi., 1 ; xxxi., 6 ; Prov. 16, 2 ; &c. So also to ‘measure,’ Job xi., 7—9, of the finding out of God : ‘The measure thereof is longer than the earth, and broader than the sea ;’ compare xxviii., 25, where this term is used in connexion with *weighing*.

In Jeremiah we have chap. li., 13: 'The measures of thy covetousness;' and Matt. xxxiii., 32: 'Fill ye up the measure of your fathers.' To which many similar instances may be added, shewing that these terms are often applied metaphorically or *mystically to abstract considerations*; i. e., of a moral or religious character."

Richard of St. Victor, Apocalypse, p. 234;—

"The *balances* signify a right and just *discretion* in the understanding and preaching of the Scriptures. *Hand* signifies the heretics themselves, by whom he (the devil) operates. The sinner, therefore, is said to have had a pair of balances in his hand, because the *discretion* and *intelligence* which heretics say they possess is here ascribed to the devil," &c., &c.

Gagneus, Biblia Maxima, De la Haye;—

"The devil is truly he who sits in heretics, in whom he dwells. The pair of balances is the Holy Scripture; for this is the true *rule*, according to which, both as to faith and morals, every true Christian ought to *weigh* himself. Rightly indeed is the devil, who sits in heretics, said to have a pair of balances in his hand: because he teaches heretics to use the Holy Scriptures not according to the decision and consent of the church, but according to his own opinion; as if in his hand he held the Scripture turning like a balance either way, according to the decision of his own judgment."

Cornelius a Lapide, Apocalypse, p. 122;—

"The rider upon this horse is the devil, or the heresiarch Arius himself. He holds a *balance*, that is, the *sacred Scripture*, according to which he wishes to *weigh* and *examine* everything; he holds it not in his mind, but in his hand, as if it was so ready to turn and fluctuate, that he could oblige and cause it to preponderate, at will, in favor of his own errors. We may likewise, with Pererius, understand by this *balance* a pretended shew of justice, or a pretended love of truth and right."

So likewise Aquinas. Marloratus, Apocalypse, p. 100;

"This giveth us to understand, that the deceivers and masters of lying are much set by among the people, who hang altogether upon their mouth, and receive all their decrees as an answer from God: which thing is to be seen in the Popedom,

where the determinations of the Master of the Faculties (as they term it) are preferred before the holy Word of God; not without horrible dishonor to the Son of God. And no marvel, seeing that their high bishop, the Pope, maketh his vaunts, that he himself may judge all men, and no man may judge him. Now, then, seeing he hath so easily obtained this thing of the hands of them which worship him as God; what wonder is it, if he have spread abroad innumerable errors, and thereby quenched the light of the Gospel in his kingdom?"

Similar is the interpretation of the symbol by Menochius, Anselm, Ribera, &c.; in all which cases the weighing in the balance is regarded as signifying an *act of judgment*, or *forming an estimate* of things. This is still more clearly expressed in the following extract from Lauretus, art. *Statera*;—

"A *balance* is a species of justice, and sometimes signifies the *act of reason* by which we judge of good and evil; and also words of justice, or the *measuring* of words, that the tongue may be subordinated to the *rational mind* (Ambrose, Hilary, Basil)."

"There is a deceitful balance in every *judgment* that is not even-handed; as when one judges the evil deeds of others, and sees not the beam in his own eye, &c. (Bede, Rupertus, R. St. Victor). A deceitful balance also is the dogmas of heretics, and false *reasonings*, &c. (Jerome, Clemens of Alexandria)."

The Family Bible; Daniel v., 27;—

"Thou art weighed in the *balances*, and art found wanting. . . . *Tekel* signifies to *weigh*. The meaning here is, that the Almighty had weighed or *made a due estimate* of the conduct of Belshazzar, according to the just and impartial measures of his Providence, and had found him light or deficient; a man of no account, unworthy of a kingdom, and a fit object of divine vengeance."

Viegas, in his Commentary on the Apocalypse, p. 337;

"He is said to have a balance in his hand, no doubt a deceitful one; that is, a *false judgment and estimation*, by which he weighs the sentences of Scripture and the holy fathers, &c."

Very similar is the interpretation of Joachim and others.

We may here add that of Dr. Wordsworth, in his *Lectures on the Apocalypse*, p. 184 ;

"He (Satan) raised up many persons, especially in the Eastern Church, such as Arius (A.D. 318), Nestorius (A.D. 428), and Eutyches (A.D. 448) ; and after them many more in succession, who were skilled in the intricate subtleties of scholastic dialectics ; and being shrewd and subtle disputants, they inveigled many by sophistical syllogisms, and plausible professions of Equity, holding, as it were, a Balance in their hands, and weighing spiritual doctrines in the scales of *human Reason* ; and thus under a specious pretence of scrupulous regard for logical accuracy, and philosophical calmness, and intellectual acumen, corrupted the saving doctrines of Divine Revelation ; and, while feigning a zeal for Justice, destroyed the Truth."

"We may extend this emblem still further. It may be applied to some ecclesiastical synods of later times ; such, for example, as those of Constance, Basil, Florence, and of Trent, in which there was a pomp of justice, but the work of death." . .

Rabanus Maurus presents a similar interpretation of this symbol. In this balance are weighed one measure of wheat and three measures of barley.

One is not a number, says Lauretus, but the *fons et origo*, the fountain and origin of numbers : it is applied to the *wheat*, which signifies *goodness*, which, according to Dionysius, is the "*fons et origo Deitatis*."

Three is applied to the barley ; for barley signifies the truths of the Word of God, and here, all its truths or all truth is signified ; for *three* signifies *all* in the complex. "In the number three," says Brixianus in his Symbolical Commentaries, "God comprised all things in the complex, as we collect from Plato and Aristotle ; because in all things he implanted a beginning, a middle, and an end ; signifying that in all things there existed a vestige of the Trinity." So also Lauretus.

A Lapide also observes on 2 Cor. xii., 2 ;—

. . . "The number *three* signifies *all*, and the complement or

sum of anything: for *three* things are *all* things. . . . Hence the poet, ‘O terque quaterque beati;’ that is, *most highly* blessed. Amos i., 3: ‘For *three* transgressions of Damascus,’ &c.; that is, *all*. And . . . ‘I besought the Lord *thrice*,’ that is, most frequently; persevering to the end, until at length He answered, ‘My grace is sufficient for thee.’”

We have already seen that the *threefold* repetition of *holy* designated the *highest degree* of sanctity, and that this was the opinion of Calvin, Cocceius, Sanctius, Cartwright, and Daubuz; to which we may add, as further authorities, Marloratus, Buxtorf, Henderson, Barnes, &c.

Moreover, in his Index of the Symbolical Language of Scripture, Mr. Horne observes that—

“*Three* or *third* signifies greatness, excellency, and perfection. Is. xix., 24: ‘In that day shall Egypt be the *third* with Egypt and Assyria;’ that is, as the prophet immediately explains, great, admired, beloved, and blessed.”

The same is affirmed by Daubuz, who says the number *three* is mystical, and signifies *many*, and does not so much imply an exact number as a great increase; and that *thrice* great is *very* great.

A similar interpretation is given by Wemyss, in his Symbolical Dictionary; by Pareus, p. 399, who says a *threefold* number denotes *perfection* and *fulness*; and indeed is admitted by nearly all Protestant commentators, who thus coincide with the ancient in one and the same interpretation of this number.

Lauretus, art. *Ternarius*;—

“Three measures may designate the threefold sense of Holy Scripture; whence also wisdom is described in a threefold manner, by reason of the threefold sense of Holy Scripture; Proverbs ii., 2.”—Origen.*

Robertson, Apocalypse, p. 97;—

“What comfort would it be to a poor church, ready to be drowned with a deluge of damnable errors, to tell her she should

* Query?—wisdom, understanding, knowledge.

not want wheat and barley ; though, in the meantime, she might be in hazard of starving for the bread of life ? And therefore we must not understand this literally, but in a prophetic sense, and so spiritually. But then the doctors differ here ; for some understand it of persons, and some of the precious truths. There is no doubt it is taken for believers, as particularly when Christ says, ' he will gather his wheat into his garner,' Matt. xiii., 25, where to be sure the children of the truth is to be meant, in opposition to the tares of the devil's sowing. But then it would be considered, that what makes them the children of God is the Word of truth ; and this is called bread, because it nourishes the soul as effectually as bread does the body ; and so it is said, Matt. iv., 4, " Man doth not live by bread alone, but by every word that proceedeth out of the mouth of God." And we see wheat used as the emblem of spiritual mercies by the Psalmist, Psal. cxlvii., 14, " He filleth thee with the finest of the wheat." As for the other, that of barley, we find it often joined with wheat, as the praise and sign of a fruitful land ; and, which is still to the purpose, when God is commending the land of Canaan to the Israelites, he calls it ' a land of wheat and barley,' Deut. viii., 8. And it is owned on all hands, that these temporal blessings were figures of spiritual mercies under the New Testament Church : nor need we make any other difference betwixt them, than what the apostle does betwixt some principles of our holy faith and others, while he designs some of them milk, and some of them strong meat, 1 Cor. iii., 2."

Origen, Jerome, Gregory, Fulgentius, Aretas, Ambrose, referring to various passages in Scripture, observe that *corn* signifies the body of Christ, who calls himself the Living Bread ; that it signifies also *charity*, &c. See Lauretus.

Poole's Synopsis, p. 1750 ;—

" By barley is here understood the Word of God (Cluverus); or pure doctrine (Pareus) and beautiful explication of the mysteries of Scripture (Ribera), or sound teachers (Pareus), or sons of the kingdom (Cluverus), just as wheat signifies the elect, Matt. xiii., 30 (Pareus), in the hearts of whom are contained

the Word of God ; and which, as they are unequal in gifts of grace, are spoken of under the name of wheat and barley."

By one measure of wheat, then, is signified all good in its unity ; by three measures of barley, all truth in its complex.

Now the value of the denarius was a little more than sixpence ; and to this day, when a person sets a contemptuous value upon anything, he says he values it at a sixpence ; for a sixpence, as was the denarius, is one of the smallest silver coins. In the present case that was valued at sevenpence halfpenny, which the Psalmist valued at more than thousands of gold and silver.

The principle of this interpretation is recognized both by Ambrose, Haymo, Viegas, and other authors, who acknowledge that in this passage is represented the offer of a very cheap price for that which is of very great value, Job xxviii., 12. "Where shall wisdom be found, and where is the place of understanding? . . . It cannot be gotten for gold, neither shall silver be weighed for the price thereof. It cannot be valued with the gold of Ophir, with the precious onyx or the sapphire. The gold and the crystal cannot equal it, and the exchange of it shall not be for jewels of fine gold. No mention shall be made of coral or of pearls, for the price of wisdom is above rubies. The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold."

"The law of thy mouth is better unto me than thousands of gold and silver," Psalm cxix., 72. "I love thy commandments above gold, yea, above fine gold," v. 72. "Wisdom is more precious than rubies, and all the things thou canst desire are not to be compared unto her," Prov. iii., 15. "My fruit is better than gold, yea, than fine gold, and my revenue than choice silver," Prov. viii., 19.

SWEDENBORG, 'APOCALYPSE REVEALED,' verse 6 ;—

" 'And see thou hurt not the oil and the wine,' *signifies*, that it is provided by the Lord, that the holy goods and truths which lie interiorly concealed in the Word should not be violated and profaned."

Poole, Synopsis, Apocalypse, p. 1751 ;—

"By oil and wine are designated the Word of God, (Perrin, Mede, Ribera, Pareus,) especially the sacraments which God will not suffer heretics however furious to take away. (Ribera, Mede, Pareus.) . . . Oil and wine serve the purposes of medicine and enjoyment. By these, therefore, are designated the grace, virtue, consolation, and gladness imparted by Christ and the Holy Spirit ; and which in the Scriptures are frequently denoted by oil and wine. It signifies therefore that over these Satan should have no power, &c."

Gill, p. 731, after stating a literal sense, observes ;—

"Others understand them in an allegorical sense, of the principal doctrines of the Gospel, comparable to oil and wine, and which Christ takes care of, that they shall not be hurt and destroyed by heretics and false teachers, even when they prevail the most, and bring on a famine of the Word, and when the church is blackened and darkened with them ; and indeed, these may much better be applied to the Gospel, than as they are by the Jews, to the law ; who frequently say that the law is called oil, and speak of the wine of the law."

Cuninghame, Apocalypse, p. 8 ;—

"But the voice adds these remarkable words: 'See thou hurt not the wine and the oil.' By wine and oil, we may understand, those comforting and sanctifying influences of the Spirit of God, which are imparted only to true believers, while the ordinances are dispensed to all, within the pale of the visible church, whether they be nominal professors or real disciples."

Lauretus, art. *Oleum* ;—

"The olive tree sometimes signifies mercy. (Tertullian, Origen, Ambrose, Augustin, Gregory,) as the branch of olive brought by the dove was a symbol of God's mercy and also of peace. It is also a type of *love*."

"The oil of light designates the fruits of *charity* and the works of mercy, which shine by good example and devotion of

mind. Oil, also, since it is fat and smooth, may signify the fat of *charity*, grace, and the gifts of the Holy Spirit. . . . Oil poured out is *charity* itself. . . . The oil of the wise virgins is supereminent *charity*." . . . (Augustin, Isychius, Georgius Venetus.)" So also Viegas and Rabanus Maurus.

Lauretus, art. *Vinum* ;—

"New wine in the cup is the spiritual sense in the law, for the spirit of the law is wine. (Origen, Hilary, Ambrose, Jerome, Augustin, Cyril, Gregory, Rupertus.)" So also Rabanus Maurus.

"Wine that maketh glad the heart of man, is the spiritual senses of Scripture. New wine is evangelical doctrine and the weightier precepts. This wine it is that Wisdom mingled, when to the letter she added the spiritual senses."

Ibid., art. *Nocere* ;—

"The impiety of one man is hurtful to another, when he contaminates by perverting another. And thus does he hurt the widow and orphan, who leads the simple into sin and error." Gregory.

Not to hurt the wine and the oil, therefore, is either for those represented by the rider on the black horse, not to pervert the faithful, but only those in whom the devil had already a place ; or not to be themselves permitted to know, or understand, or receive the things (the wine and the oil) of the Spirit of God or his Word ; lest they should be guilty of perverting them ; hence of blasphemy and profanation. The means by which they are thus prevented, are, their being led so to weigh the wheat and the barley as to think them little or nothing worth, and hence to have no wish to procure either these, or the oil and the wine.

Hence as Marloratus observes, p. 79, on the words "written within and without ;"—

"Most rightly of all others do they seem to deem which distinguish the outward letter in God's Word from the inward meaning, which the elect alone perceive in the law of God.

For it is certain that the law of the Lord is unto some men but a dead letter; because they being void of God's spirit, cannot perceive the mysteries that are hidden there. For God imprinteth his laws only in the hearts of the elect by the Holy Ghost; like as He also enlighteneth their minds; according as it is plainly set out in Jer. xxxi., 33; Heb. viii., 8, 9, 10, and x., 16. Hereupon cometh so often mention of the spirit and the letter in the Scriptures, and especially in the epistles of the apostles, when mention is made of God's law."

To prevent therefore the rider of the black horse from partaking of them, the cherubic guard exclaims, "See thou hurt not the oil and the wine;" for instead of receiving them as a sacramental repast, he would only pollute them with his impurities, or else, in partaking of them, would be guilty of the body and blood of Christ, and eat and drink his own damnation. This is one reason also why we may see a Divine Providence in the circumstance of a Church which calls itself Catholic, having withheld the Scriptures from being generally read; she herself thereby testifying that her own members are not in a state in which they can be trusted with them.

Now the third animal exclaimed, "Come and see:" this third animal had the face of a man; by which, as we have seen, is represented the Word as to intelligence and wisdom; these being the qualities thus represented. For as Joachim observes, with regard to the face of the man, "he who has attained to the gift of intelligence is truly to be esteemed a man." Here, as in the former case, to *come* is to arrive at these qualities, and from them to perceive the spiritual state of the class now presented for inspection. From this intelligence and wisdom it is perceived, that the class here presented to view, hold genuine good and truth in little or no estimation; notwithstanding their profession of the Christian religion. And inasmuch as all good and truth are from the Word, and are the Word essentially,

so have these weighed the Word, or the balance of the sanctuary, in their own scales, and have adjudged it to be all but worthless, preferring thus their own balance to that of the sanctuary. Hence the spiritual darkness and ignorance represented by the color black.

Cornelius a Lapide, *Apocalypse*, p. 122 ;—

“It is the third animal which shews these to John, namely, the one having the face of a man, which is the index of reason and equity; because heretics put on a false appearance of human nature and human kindness, when notwithstanding they are ravaging wolves. Secondly, because nearly all heresies are opposed to the Son of Man, that is, to Christ, since they deprive him of his divinity, or his humanity; that is, his human body, or his mind or will. Thirdly, because *man* signifies teachers and preachers who detect and confute heresies.”

It has before been observed that the subjects of this general judgment are the seven churches themselves, and not a class of character extrinsic to them.

We have already observed that by the face of a man was signified wisdom, prudence, and intelligence; and we have seen that by the black horse is signified darkness and ignorance; hence the correspondence between the third living creature and the third or black horse.

SWEDENBORG, ‘*APOCALYPSE REVEALED*,’ verses 7, 8 ;—

“ ‘And when he had opened the fourth seal, I heard the voice of the fourth animal say, Come and see,’ *signifies*, the same here as above: ‘And I looked, and behold, a pale horse,’ *signifies*, the understanding of the Word destroyed, both as to goodness and truth: ‘And the name of him that sat on him was Death, and Hell followed with him,’ *signifies*, the extinction of spiritual life and consequent damnation: ‘And power was given them over the fourth part of the earth to kill,’ *signifies*, the destruction of all good of the church: ‘with sword, and with hunger, and with death, and with the beasts of the earth,’ *signifies*,

by falses of doctrine, by evils of life, by the love of self, and by concupiscences."

Joachim, Apocalypse, chap. vi., 8 ;—

"Rightly is that horse called pale upon which death sits ; rightly is that horse called pale, whose color is that of the dead. For paleness is characteristic of the dead, and in this color is here designated maliciousness and hatred."

Cornelius a Lapide, Apocalypse, p. 123 ;—

"Thomas Anglicus, Dionysius, Gagneus, Richard of St. Victor, Viegas, and many others, by this pale* horse understand hypocrites and impious believers, who by their wicked life and sins oppose the Gospel, and by their corrupt example do no little injury to the church, (for these three horses signify three enemies to the white horse, *i. e.*, the church and Christ ; the *red* signifying the world, the *black* the devil, the *pale* the flesh). These persons are pale, because hypocrites, by fasting and the maceration of the flesh, or at least by a shew and pretence of it, disfigure their faces, say Richard and Hugo ; or because they feign themselves to shine by charity and wisdom, and grow pale with dissimulation, says Dionysius ; or because they have lost the fire of charity by luxurious indulgence, and thus have grown pale. To this horse and rider it is permitted to slay with the sword, *i. e.*, of a wicked tongue, inciting others to sin ; and with *hunger*, that is, penury of the Word of God ; and with *death*, that is, with pestilent morals ; and with *beasts of the earth*, that is, brutish irrational vices."

The same author on Ezekiel v., 17, "So will I send upon you famine and evil beasts," &c. ; p. 997 ;—

"St. Jerome says, that beasts of the worst description are sent upon our Jerusalem (that is, the church and the soul), when we are delivered over to ignominious passions, and to the reprobate sense and conscience of sinners, which torment the mind, and tear it to pieces. Dissensions, heresies, schisms, emulations, envyings, morosenesses, detractions, evil desires, avarice, which is the root of all evils, are beasts of the worst description."

Ambrose Ansbert, Apocalypse, chap. vi. ;—

* A Lapide says, this *black* horse ; but this is a typographical error, for he is treating of the *pale* horse.

“Our enemy, therefore, destroys the souls of the wicked by *beasts*, when the carnal motions of the mind are not under the restraints imposed by divine things; but when, mad with the brute impulse (so to speak) of diabolical suggestion, men plunge their lives headlong into the depths of the miserable.”—So also Richard of St. Victor.

Dr. Wordsworth, *Lectures on the Apocalypse*, p. 187, speaking of the fourth seal;—

“It exhibits evils consequent on the suppression of God’s Word by a corrupt church. It reveals her wickedness in feeding the starving soul with hungry husks of fanatical fables. It speaks of the calamities to be produced by the *beasts*; *i. e.*, by the two Antichristian beasts,” &c., &c.

Pareus, *Apocalypse*, p. 116;—

“A certain anonymous interpreter (whom many follow) understands by the pale horse hypocrites and false brethren, who disfigure their faces that they may appear unto men to fast; Matt. vi., 16. These carry death, that is, bring death upon themselves and others by their hypocrisy and deceit. Hell follows them, that is, the multitude of the damned, who follow the devil. They slay the fourth part of the earth, that is, very many by the *sword* of false accusation and slander: *hunger*, that is, want of the Word of God: *beasts of the earth*, that is, with brutish and unreasonable lusts: and lastly with *death*, that is, with all sorts of mischievous practices. I confess there is something in what is here said; however, their applying it to hypocrites, is too general and obscure. For indeed I verily believe, besides the bloody persecutions of tyrants, and black blasphemies of heretics, there is here another evil of the church shadowed out.”

“Therefore this pale horse in kind is the same with the three former, but of another color: for howbeit it signifies the same Christian church, yet it is far otherwise to look on than before, as having now her white, red, and black estate turned into a moral paleness, and being sick even unto death through the rising of Antichrist; she was whole and sound in the white horse; covered with the blood of martyrs in the red horse; spread over with heresies in the black; but now so infirm, weak

and sickly, as that she hath death on her back, and is near to death and hell: for a fourth part perisheth with the sword, famine, death (or pestilence), and beasts of the earth: and these are the four sore plagues wherewith the Lord threatened to punish Jerusalem for her apostacy; Ezek. xiv., 21. To which place he here alludes by an allegory, signifying those pernicious doctrines of heretics and hypocrites, which tended to death and destruction, and making way for Antichrist."

Pearson, *Apocalypse*, p. 120;—

"Under the symbol of death, in this seal, is represented that spiritual death which is the universal consequence of the banishment of Christian truth."

Wodehouse, *Apocalypse*, p. 152;—

"There is a sublime climax, or scale of terrific images, exhibited in the colors of the horses in the four first seals, denoting the progressive character of the Christian times. It begins with pure white; then changes to the fiery and vengeful; then to the black or mournful: and when we imagine that nothing more dreadful in color can appear, then comes another gradation much more terrific, even this 'deadly pale.' And the imagery is scriptural as well as sublime. Striking resemblance to it may be observed in the following very poetical passage: 'Her Nazarites were purer than snow, they were whiter than milk, their polishing was of sapphire. Their visage is blacker than a coal, darker than blackness; they are not known in the streets; their skin cleaveth to their bones, it is withered.' Such a gradation was there also, from heavenly-pure to foul and horrible, in the Christian Church."

Again, *ibid.*, p. 153;—

"When death and hell are spoken of as acting together, the utmost destruction and desolation are implied. Consequently this is a period of great slaughter and devastation: but these are not necessarily confined to the lives of men, but in the metaphorical language of Scripture, may destroy also whatever can prolong and make life happy. And it is the most dire work of death and of hell to destroy in the heart of man those seeds of religion, which are there planted to grow up unto eternal life. In this sense, the Church of Sardis is said to be

dead. Persons, in whom the spiritual life in Christ is extinct, are said to be in the shadow of death; and they who promote this extinction in themselves and others are called ‘children of hell.’ And the recovery of such persons to true religion, is described as a resurrection from the dead. Conformably to these images, death and hell, under this seal, are described as making ravage, not only on the natural lives of men, but also on their spiritual lives, and on that pure and vital religion which supports them. The Christian religion, which had begun its progress in white array, and under the guidance of apostolical teachers, is now not only so changed in color and appearance, as to be scarcely discernible as the same; but it is under the guidance of deadly and infernal directors, who destroy in her all that remains of primitive purity.”

Again, *ibid.*, p. 154;—

“These therefore being ‘the four sore judgments of God,’ (containing generally all the instruments of grievous suffering,) and being expressed by the number *four*, which implies universality or completion, we may collect, that all kinds of devastation and destruction were to break forth and ravage under this seal.”

So also Wesley, who says, “What came single and in a lower degree before, comes now together and much more severely.”

Aquinas, p. 160;—

“And to him was given the power to slay with the *sword*; *i. e.*, persuading to evil: with *famine*, that is, of the divine word; which he creates by reason of false brethren, who, by the permission of God, hinder the fruit of preaching. Amos, viii., ‘I will send a famine upon the earth.’”

. . . “(Gregory.) At one time the devil persuades the minds of many by flattering; at another he leads them into guilt by frightening. He does so, moreover, on account of the darkness of their understanding; because they do not fully see themselves and their own life; although they do see in their own way, but in a kind of cloud. Psalm lxxxii., 5: ‘They have not known neither have they understood, they walk on still in darkness.’ Also by reason of the shipwreck of their affection.

For their affection is dissipated as by a wind, and is reduced to a wreck. Therefore are they as a shattered vessel without sail, hurried on by the blast, and immersed into the waves of temptations; because they have not the pilot with them; for Prov xv., 'The Lord is far from the wicked;' by reason also of their deadness as to all anxious feeling; because neither the damnation they have incurred, nor the hell they have merited, nor the grace they have despised, nor the God they have offended, nor the rewards they have lost, do they care to consider; nor do they ask for divine assistance. 1 Thess. v."

Marloratus, Apocalypse vi., 8, p. 94½;—

"'And power was given them over the fourth part of the earth to kill.' (Sebastian Meyer.) The old Latin translation writeth it, 'Over the four parts of the earth,' meaning, east, south, west and north. But the Greek copies have, 'Over the fourth part of the earth:' in which manner of speech, the number certain is put for a number infinite, which thing is found rife in the Scriptures. John then meaneth, that a great part of men were corrupted with hypocrisy, and abandoned to innumerable miseries. (Musculus.) For in all coasts and in all sects there be some such hypocrites, who in these days, as well as in John's time, do kill some with the material sword, some with heretical persuasion, some with want of evangelical doctrine, some with their deadly example, and some with their beastly ministry, which savor nothing but fleshly things. (Marloratus.) And all these things are befallen by the rightful justice of God. For seeing that scarce the hundredth person of those to whom the Gospel is preached, endeavoreth himself to frame his life according to the rule thereof, it is no wonder though many be led away, partly by heretics and partly by hypocrites. And truly we see that the greater part of Christendom was utterly seduced by those devilish doctrines which Paul toucheth lightly, 1 Tim. iv., 1: for since the time that the tyrannous law of single life was crowded into the world, and the choice of meats was received with so great consent, that men believed the whole sum of holiness and religion to consist therein; and also since the time that the laymen (as they termed them) were forbidden to read the Scriptures; no man can easily tell how

many millions of souls have miserably perished with the sword, and with famine, and with death, and by the beasts of the earth. Although all these things he laid upon men, by God's rightful justice, for their hypocrisy's sake, yet notwithstanding John seemeth in this place to repeat again the three former afflictions, wherewith the Lord will punish the unbelief of the world; according as it is written in Ezekiel xiv., 21, whereunto agree the words of our Saviour Christ: 'Nation,' saith he, 'shall rise against nation, and kingdom against kingdom, and in all places shall be great earthquakes, and pestilences, and famine,' &c. 'But first and foremost they shall lay hands upon you, and persecute you,' &c.; Matt. xxiv., 7, 8, 9. And thus he doth as it were add the cause why such calamities should come upon the world."

Anselm, Bishop of Havelberg, Dialogues, book i., chap. x.;—

"This now is the fourth state of the church, in which a most serious and deadly peril exists in its false brethren. For as the pale color is a mixture of white and black together, and does not shew itself as perfectly white, but possesses both in a false manner; so do false Christians or false brethren, of whom there is now an innumerable multitude, confess Christ in public with the mouth, but in reality deny him. They frequent the church; they receive the sacraments of the church; they shew due reverence to prelates; in honor they prefer one another, according to the apostle; they build churches, and becomingly adorn them, as they do likewise the altars, with a view to the beauty of the house of God; they celebrate the solemnities and festivals of the saints, as if with the greatest devotion; they speak very much in commendation of long offices of masses, and processional arrays of clergy; they sometimes impose upon themselves fastings and distinctions of food; they extend their own hands in alms to the poor; should they chance to meet holy men, they present their salutations with a heart inwardly transported, and a head outwardly bowed down, and treat them kindly, and give them for the most part a hospitable reception, and commend themselves to their prayers. Some there are also who visit the glorious sepulchre of the Lord in Jerusalem, or

the thresholds of the apostles, or other places of the saints ; in all their undertakings, whether in behalf of others or of themselves, they call God as the author of them to witness, that all they say or do they say or do in the name of the Lord. And to sum up all in a few words, what with becoming dress, becoming conversation, becoming looks, becoming demeanor, becoming motion of the whole body, they enact a religious, honest, and well-disciplined character, and in like manner exhibit it to the world. And in these and with these the church is as it were in a state of quiet, not manifestly assailed by the sword of persecutors, nor harassed by the crafty importunity of heretics ; but still, in these false Christians or false brethren who have assumed the name and the garb of the Christian religion, the church so abounds that to Him who sat upon the *pale horse* is rightly given the name of *Death*, which spares no mortal, and is aptly called *hell*, which never exclaims *enough*. For what is there in false brethren but death, the slayer of souls ; pale with hypocrisy and simulation, and whom hell follows with open jaws ready to devour ? ‘ Woe unto you, Scribes and Pharisees, hypocrites ! who shut up the kingdom of heaven to men, who enter not in yourselves ; and those who were entering in, forbid. Woe unto you, Scribes and Pharisees, hypocrites ! who devour widows’ houses, and for a pretence make long prayers ; wherefore ye shall receive the greater damnation. Woe unto you, Scribes and Pharisees ! who pay tithes of mint and anise and cummin, and leave undone the weightier matters of the law ; judgment, mercy, and faith. Woe unto you, Scribes and Pharisees, hypocrites ! who cleanse the outside of the cup and the platter, but are inwardly full of rapine and of all uncleanness. Thou Pharisee ! cleanse first that which is within the cup and the platter, that the outside of them may be clean also. Woe unto you, Scribes and Pharisees, hypocrites ! for ye are like unto whited sepulchres, which indeed appear to men beautiful outward, but inwardly are full of dead men’s bones, and of all uncleanness. Even so ye also appear outwardly righteous unto men, but within ye are full of hypocrisy and iniquity. Woe unto you, Scribes and Pharisees, hypocrites ! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, and say, if we had been in the days of our fathers we would not have

been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. Ye serpents ! ye generation of vipers ! how can ye escape the damnation of hell ?” Matt. xxiii.”

“ Behold, dearest brethren, the terrible curses which ye have heard pronounced upon hypocrites. Let us be in dread of *pale death* in our souls, and *hell* following and gaping after us ; let us shun all detestable hypocrisy. Let us, by sincere confession, cleanse and purify that which is within, and wash it by the frequent outpouring of tears ; and from the rule of ecclesiastical discipline will none of us, in the station to which we are severally called, by any means decline ; if we are unwilling to commit offences, or suffer them to be committed.”

“ Woe unto thee, thou miserable hypocrite ! of all wretches the most wretched ! thou simulator of good, lover of evil, enemy of God, hostile to thy self ; self-seducer, self-deceiver, self-frauder, self-adulator, self-derider, self-deludor, self-calumniator, self-condemner, self-betrayer, self-judicator, self-murderer ; parader of truth, doer of falsehood, thief to thine own treasure, persecutor of thine own conscience, iniquitous fox, unquiet worm, tortuous snake, mordacious crab, whited wall, most infatuated of the fatuous, martyr to the devil, walking lifeless among the living, already dead and buried, of all mankind the most irrevocably lost. Thou wicked servant ! interiorly in bonds, interiorly in fetters, interiorly pierced through, interiorly in prison, interiorly absconded from the light, interiorly most putrid, interiorly most fetid, base, unhappy, abominable, iniquitous ; already damned, crafty, inflated, empty, windy, pale, blind, dark, timid, suspicious, turgid, full of demons, imbued with magical arts without and within, without hope, broken-down fence, tottering wall, without foundation, and ready to tumble into ruins ; filthy, miry, sordid, most foul, full of confusion, odious, insidious, seller of the sacred oil, extinguished lamp, most fallacious, shut out and alienated from all good, already thrust down into hell, most mendacious and destitute of truth, and in all things detestable to God, to angels, and to men. Woe unto thee, miserable hypocrite ! thou hast ascended the *pale horse* ; thy name is *death* ; *hell* follows thee, most sure to devour. Woe unto

thee, thou miserable hypocrite ! would thou wert converted in thine heart, and become the trampler-down of falsehood and the lover of truth ; that the things thou hast hitherto wrought in simulation, thou mightest work in sincerity ; not changing the quality of good works, but the wicked intention of a perverse simulation ; thus from thy works, which of themselves are good, thou mightest have ventured to expect and hope for reward ; whereas being a hypocrite, thou oughtest to expect due punishment. For whether good or evil, it is the intention which gives the name to a deed, and which demands either reward or punishment, according as it is due from a just retribution."

Swedenborg, 'Apocalypse Revealed,' art. 320 ;—

"The reason why the fourth animal shewed a pale horse, is, because that animal was like a flying eagle, and therefore it signified the divine truth of the Word as to knowledges and understanding derived from them, n. 244. Wherefore it shewed, that among those who were now seen, there were no knowledges of goodness and truth out of the Word, nor any understanding of them ; and they with whom this is the case, in the spiritual world look pale, as if they were lifeless."

We have already seen that by the *flying eagle* was signified *perspicacity* in heavenly things, and by the *pale horse* spiritual death arising from *errors*, *heresies*, *hatreds*, and animosities ; hence we see how the *flying eagle* corresponds to its opposite, the *pale horse*.

SWEDENBORG, 'APOCALYPSE REVEALED,' verse 9 ;—

"And when he had opened the fifth seal,' *signifies*, exploration from the Lord into the state of life of those who were to be saved at the day of the last judgment, and were in the meantime reserved : 'I saw under the altar the souls of them that were slain for the Word of God, and for the testimony which they held,' *signifies*, those who were rejected by the wicked on account of their life being conformable to the truths of the Word, and their acknowledg-

ment of the Lord's divine humanity, and who were guarded by the Lord that they might not be seduced."

Poole's Synopsis, p. 1754;—

"Under the Altar, *i. e.*, under the care and protection of Christ (Pareus, Cluverus, Graves), being in the sight of Christ, thus of God, and in the fruition of him (Pareus). . . . In this place therefore are described, by phrases taken from the Old Testament, the perfectly safe and happy state of these souls, because they are in heaven, a type of which was the Holy of Holies, Heb. ix., 10, 12, before which this altar was placed; for they were the nearest to God, under the altar as it were, with which the saints are so delighted in this life, alluding to Psalm xxxi., 20, and lxxiv., 3; because they enjoy the presence and communion of Christ, a state most grateful to the saints, Acts vii., 9; Phil. i., 21." (Durham.)

Again, p. 1820;—

"The Altar was a type of Christ, or of faith in Christ, or, by synecdoche, of the whole worship of God (Pareus). The Altar is the truth and worship prescribed by God. (Cotterius.)"

Pareus, Apocalypse, p. 119;—

"This Altar is Christ (as Anselm and Haymo do acknowledge), under which he saw as in a type the souls of the martyrs; that is, under the safeguard and protection of Christ. This being the first happiness which the martyrs enjoy in the heavens, is for the comfort and encouragement of them who are yet to be slain. For however tyrants kill their bodies, yet their souls, immediately upon their departing, are received of Christ: according to the prayers of Stephen, the first martyr, 'Lord Jesus, receive my spirit;' and as Christ promised the thief: 'This day thou shalt be with me in Paradise.'"

Gill, Apocalypse, p. 733;—

"Christ may be meant by the Altar here, as he is in Heb. xiii., 10, who is both Altar, sacrifice, and priest, and is the altar that sanctifies the gift, and from off which every sacrifice of prayer and praise comes up with acceptance before God; and the souls of the martyrs being under this Altar, denotes their being in the presence of Christ, and enjoying communion with

him, and being in his hands, into whose hands they commit their souls at death, as Stephen did, and being under his care and protection until the resurrection-morn, when they shall be reunited to their bodies, which sleep in Jesus: and they were slain for the Word of God; both for the essential Word of God, the Lord Jesus Christ, whose faith they professed; and for the written Word, they made the rule of their faith and practice, and which Dioclesian forbid the reading of, and sought utterly to destroy; and for the Gospel principally, which is contained in it; and for the testimony which they held; the Syriac and Arabic versions read, for the testimony of the Lamb; and so the Complutensian edition; either for the Gospel, which is a testimony of the person, office, and grace of Christ, the Lamb, which they embraced, professed, and held fast; or for the witness they bore to him, and the profession which they made thereof, and in which they continued."

Robertson, *Apocalypse*, p. 102;—

"We did not hear of an altar before, nor is there any material altar in heaven; at most there was an emblem of one, seeing only souls are said to be under it. There was present at that vision the true Altar, Jesus Christ, or that Altar which sanctified the offering Christ made of himself, which is the divine nature; and so the apostle says, Heb. ix., 14. 'He, through the eternal Spirit, offered up himself a sacrifice without spot unto God.' The plain sense of it then is, he saw them under the shadow of the Almighty: here they were safe. It is then in vain for expositors to perplex themselves, whether it was the altar of incense or the altar of burnt offerings, seeing Christ is the truth of both."

Robertson interprets the altar of the divine nature, but St. Bernard interprets it of the human nature or body of the Saviour, under which he says, in his Fourth Sermon on the Festival of *All Saints*, vol. i., p. 1035, the saints are now in their intermediate state in happy repose.

According to Lauretus, the same interpretation is given to the *altar* by Cyril, Gregory, Isychius, and Augustin; the same also is given by Bellarmine, in his *Disputations*,

vol. ii., p. 849, in which he corrects some observations of St. Bernard.

With regard to the *souls* that were under the altar, it may be remarked that Cicero says the poets “could not comprehend how *minds* could live by themselves; and that they sought for it some form and figure.” (Barclay on Life and Organization, p. 18, note.) Tertullian affirms that the soul is a body, and that even God is a body; for that what is not a body is nothing. Hence he considers the soul to be a body in human form. Augustin somewhat disapproved of Tertullian’s views upon this subject, but chiefly in consequence of his supposing that they necessarily implied materialism; which they do not. Theodotus, as quoted by Clemens of Alexandria, observes; (Suicers The-saurus, art. $\psi\upsilon\chi\eta$;)—

“The soul also is a *body*. For the apostle says, it is sown a natural body, and it is raised a spiritual *body*. But how can souls which are punished, feel, if they are not *bodies*? &c.”

Macarius, in his Fourth Homily, p. 47, observes;—

“Each one, according to his nature, is a *body*; whether angel, soul, or demon. For although these bodies are attenuated; nevertheless, in substance, character, and representation, they are, according to the respective subtleties of their nature, subtile *bodies*; in like manner as the body we now possess is one that is crass.”—Orat. xlix., p. 719.

And Methodius;—

“The souls created by the Creator and Father of all, are intellectual *bodies*; and being adorned with members distinguishable by reason, have the same form and signature with the outward body: whence, in Hades, as in the case of Lazarus and the rich man, they are said to have a tongue, finger, and other members, &c., &c.”—See also Cudworth, vol. iv., p. 54.

To this view of the subject, Cudworth, among modern writers, very nearly approaches. For he says in his Intellectual System, vol. iv., p. 12, that,—

“Whether human souls be always united to some body or

other, and consequently, when by death they put off this gross terrestrial body, they are *not* thereby quite divested and stripped naked of all body, but have a certain subtile and *spirituous body* still adhering to them, and accompanying them, . . . is a thing not so expressly determined or decided in Christianity, &c."

He says again, p. 14 ;—

. . . "It is not conceivable how souls after death should know and be knowable, and converse with one another, and have any punishment of sense or pain inflicted on them, were they not vitally united to *bodies*. And thus did Tertullian reason long ago."

Dr. Cudworth also observes that Irenæus maintained, not indeed that the soul is a body, but that after death it is united to a body of the same form and figure with that which it had in this life. He likewise shews that Origen was of the same opinion.

According to Cotterius (Poole's Synopsis, p. 1754), St. John saw these souls in a corporeal and human form. And Durham says, that it shews that souls exist and survive in a state of separation from their bodies ; (see also p. 1772.) So likewise Hoare, Harmony of the Apocalypse, Appendix D.

Pareus, Apocalypse, p. 119 ;—

"The souls departed out of the bodies are invisible to the bodily eye ; but John saw them in the spirit : by which we learn, that the soul is separable, subsisting in itself, immortal, and dies not with the body. Of which matter Aristotle, albeit an heathen, yet thus writeth, 'and thus the soul is an essential power, separable, pure, and free from passion ;' and again, 'as it is separable, so also immortal and eternal.' Nevertheless some have been found not only epicures, but even teachers in Israel (as the Sadducees by name), who have denied it. Now these brutish men Christ plainly refuteth in the Gospel ; where he bids us not to fear them which kill the body, and are not able to kill the soul ; but him which is able to destroy both."

Gill, Apocalypse, p. 733 ;—

"Souls, being immaterial and incorporeal, are invisible to

the bodily eye ; these therefore were either clothed with corporeal forms, as angels sometimes are, or rather John saw them in a visionary way, as he saw the angels : and these were the souls of such as were slain ; their bodies were dead, but their souls were alive ; which shews the immortality of souls, and that they die not with their bodies, and that they live after them in a separate state."

Jones, Apocalypse, p. 206 ;—

" But I may not overlook a difficulty which will strike the minds of some of my hearers, to this effect : as the soul is spiritual, and as these were in a disembodied state, how was it possible for John to see them ? Yet it is said not only in this place, but also in Rev. xx., 4, that the apostle ' saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God,' &c. But this is only half the difficulty, for it is added in verse 11, that ' white robes were given to every one' of these souls ; and if you look forwards to chap. vii., 9, you will find it said of these same souls, that ' they stood before the throne and before the Lamb, clothed with white robes, and palms in their hands,' &c. Now, putting these texts together, I should think it very manifest that we are not to take the words of John literally. He was under an extraordinary impulse of the Spirit ; and though it is not more unreasonable to suppose that he was made capable of discerning spirits, (for the Scriptures lead us to suppose that when the soul leaves this earthly house of its tabernacle or clay-tenement, it does not exist without a covering, but is furnished with a building or house, which is from heaven, and with which it is clothed upon, 2 Cor. v.,) than to suppose that spiritual substances are capable of seeing and conversing with one another ; yet I have no idea that John saw the identical spirits of the martyrs, any more than that he saw a material altar in the place where he stood. What he saw was an hieroglyphical figure, representing by way of symbol an altar, under which the souls of the martyrs appeared to rest in hope."

With regard to the state of souls after death, it may be well to quote the following remarks of Archibald Campbell, p. 115, on the intermediate state ;—

" It has been long allowed to be true, that *nemo fit repente*

pessimus, no man arrives at the height of wickedness instantaneously, but gradually. Even a Hazael could not believe that he could ever be so wicked as Elisha foretold him he was to be, for he said, 2 Kings viii., 13; 'But what, is thy servant a dog, that he should do this great thing?' And yet he fulfilled the man of God's prophecy of him to the full, but still it was by degrees or stages that he arrived at the prophesied height of wickedness. And I take it to be as real and universal a truth, that *nemo sit repente optimus*, that no man arrives at perfection, or attains to perfect purity and holiness, instantaneously, or all on a sudden, but gradually; not even to that perfection of purity and holiness which is attainable before the resurrection. Thus I understand Psalm lxxxiv., 7; 'They go from strength to strength,' [or, as it is in the margin of our Bibles, from company to company] that is, gradually from lower to high degrees of purity, holiness, and perfection, from lower to higher mansions, in the middle state, after death, as well as they are still making a progress towards perfection, during this life, until at last they arrive at Zion, or the New Jerusalem, and in due time are admitted into the beatifick vision."

Ibid., p. 113;—

"To imagine, therefore, that a soul which is of so sensible a nature, should all on a sudden, in a moment, in the twinkling of an eye, find itself metamorphosed in its nature, faculties, and habits, to a quite contrary and opposite state, without being in the least sensible how it comes to be so, is, to me, unintelligible and unexplicable, because it supposeth the soul to be the reverse of what it is, and to be like a stock or a stone, its faculties meer chimeras, its habits meer nothings, and which is worst of all, it supposeth the operations of God to be imperceptible magical charms! Therefore I cannot help believing, that a soul which leaves the body, in a state of true repentance and real conversion, departs in a state of salvation, though the bitter root of sin, be not thoroughly extirpated, though some remaining impurities are not wrought off, though the guilt of some pardoned sins hath not received its indispensable punishment, or been satisfied for, though some evil habits are not fully conquered; and that such a soul, though it be in the right

road of salvation, and shall undoubtedly in end be saved, yet it shall not enjoy salvation without a supervenient, real change, by which its very center, faculties, and all their evil habits, are invested, and attacked by a divine luminous principle, which gives them a contrary bent, and which after a sufficient time of constant daily warring against these evil dispositions, will kill, exterminate, and root them out, and in their place implant in the soul the divine virtues which are opposite and contrary to those evil dispositions. And this is what I understand by purification after death; which yet is not to be expected unless the true *Μετάνοια*, repentance, or a true change or conversion of the mind from sin to God, hath first been attained unto, before death; for that is the ground work of purification, whether before or after death. And therefore let no man flatter himself with being capable of purification after death, unless he have been a real true penitent before death."

Ibid., p. 121;—

"The devil cannot enter into a soul but by a proper medium of sin and darkness, or of impurity; for he can no more enter into, or disturb a perfect soul, than he can enter into, or disturb heaven itself or indeed God himself; because when once a soul has attained to perfection, and is fully refined, and made perfectly pure, it hath so much of God in it, and doth so partake of the divine nature, being guarded by the divine Shechina, that the devil can have no access to it, nor medium by which to enter into it, or to annoy it. So that if a soul hath obtained a compleat victory over the devil in this life, such compleat victory as a soul is capable of in this life, which is very rare; in this case he has no medium of access to the soul after death, and consequently such a soul goeth presently, upon its exodus, into the proper paradise, or into the higher mansions of the right hand side of Hades. But if a soul has not obtained so compleat a victory over the devil, here in this life, but that there remaineth still some darkness, less or more, in it, or some evil dispositions and inclinations, some impurities, which might have been removed even in this life, these are so proper a medium of access for the devil, as belonging to his own kingdom or principality of darkness, that he can follow a soul, thus situated, even after death, with temptations, or with ter-

rors ; and he will take such advantage of the pains and torments which arise from the conflict, during the war, that one way or other he may give it disquietude ; though yet it is most certain, and he cannot but know it, that it is impossible for him to prevail, so as to recover his former possession, however he may disturb, alarm, or fright the soul in the meantime, for a while ; because a true repentance and conversion to God continued until death, though purification be not perfected till after, doth effectually cut off all possibility of falling away, or of being sent into the left hand side of Hades, by the powers, temptations, or influences of Satan. Once a soul has arrived on the right hand side,* though the remaining impurities give the devil an access of disturbance, in proportion as the soul hath more or less of darkness remaining in it. Thus I take it to be very plain to any one who is without prejudice, that a soul which has not finished its purification in this life, to the standard which is necessary for fixed light, rest, and refreshment in the proper paradise ; but which has nevertheless made some progress, more or less, therein, and has been still going on towards perfection, while it continued in the body ; may after death be liable to some INFESTMENTS OF EVIL SPIRITS, more or less, according to the degrees of impurity in it ; until it has suffered all the punishment indispensably due to its sin, and that it hath obtained as compleat a victory over the devil as it can obtain before the resurrection : and that the divine light hath so enlightened it, that all darkness is quite dissipated and banished from it, and that the bitter root of all evil is effectually extirpated ; which when it is, the soul is then transmuted, and transformed, from darkness to light, and is purified, is refined, and made perfect, holy, and absolutely happy, to the standard of paradise, which is as high as it can be until the resurrection, that it go through, the last finisher, the probatory fire, and then be admitted into the beatifick vision in the kingdom of the Son."

We have seen, Vol. I., p. 307, that by *dead* is signified *denied*, and *rejected* ; that in p. 323, *slain* has a like meaning ; that in Vol. II., p. 91, *slain* retains the same meaning ;

* This sentence seems to be imperfect. The meaning is : When once a soul has arrived at the right hand side of Hades, it has arrived there permanently, though the remaining, &c.

that in p. 121 the same is meant by the expression *kill*; also in p. 143, where it further signifies *hated, maligned, persecuted, &c.* In the present verse, being *slain* retains the same signification; that is to say, the souls are spiritually slain in virtue of the enmity and hatred against them entertained by the wicked; this hatred being the result of the testimony of the former to the Word of God, which testimony, says Swedenborg, is in their acknowledgment of the Lord's Divine Humanity, and a life according to doctrine; and we have already shewn that by *altar* is meant the Lord's *Divine Humanity*. In that divine truth they took refuge, and that divine truth protected them.

Ambrose Ansbert, *Apocalypse*;—

“There is not one of the faithful doubts but that there are two kinds of testimony; one open, the other secret. For to die in the flesh is to bear testimony in public; but to endure contumely, reproaches, derision, is to bear testimony in secret. This the Lord most evidently declares, when he says to James and John, the two sons of Zebedee, ‘Ye shall drink of the cup which I drink of,’ Matt. xx., 23. For what is meant by the cup but the agony of sufferers? Now we all know that James was beheaded by Herod, but John died in peace. Yet each of them drank of the cup, because the one received the crown of open, the other of secret, martyrdom.”

SWEDENBORG, ‘*APOCALYPSE REVEALED*,’ verses 10, 11;

“‘And they cried with a loud voice,’ *signifies*, grief of heart: ‘saying, how long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth,’ *signifies*, by reason that the last judgment was protracted, and that they who offer violence to the Word and to the Lord's Divine Humanity were not removed: ‘and white robes were given unto every one of them,’ *signifies*, their communication and conjunction with angels who are in divine truths: ‘and it was said unto them that they should rest yet for a little season, until their fellow-servants and

their brethren, that should be killed as they were, should be fulfilled,' *signifies*, that the last judgment should yet be protracted a little, till they should be collected who should be rejected in like manner by the wicked."

Again, art. 327 ;—

" 'How long, O Lord, holy and true, dost thou not judge,' signifies why is the last judgment protracted ; 'and avenge our blood,' signifies why in justice are they not condemned, who have offered them violence for acknowledging the Lord's Divine Humanity, and living in conformity to the truths of the Word ; by blood is signified violence offered to them, n. 379 ; by them that dwell on the earth, are meant the wicked in the world of spirits, from whom they were guarded that they might not be hurt."

The word translated in the common English version *avenge* is in the Greek *εκδικεις*, and is the same with the word used in Luke xviii., 3 ; in which passage Maldonatus says that it means *protect me from the injury which my adversary has done me* ; for she sought not revenge but justice.

Bruno says, "*Ulciscere me vel potius vindica* ; that is, deliver, protect, defend by giving sentence, as is the duty of a judge ; snatch me from evil." Poole's Synopsis, vol. iv., p. 1070.

Grotius says it means sometimes to *avert injury* in any manner.

The Family Bible follows the interpretation of Whitby, and says it means '*administer justice* to me against my adversary.' Hammond gives the same interpretation.

Bloomfield says, vol. ii., p. 469 ;—

"*εκδικησόν*. This word has a very extensive sense, and signifies to assign what is just to a plaintiff, and thereby deliver him from the attacks of his adversary. Our English version renders, 'avenge me of mine adversary.' But I prefer the translation of Doddridge and Campbell, 'do me justice upon mine adversary.' Doddridge well observes, that the version ought not to express any idea of revenge."

Cornelius a Lapide, Apocalypse, p. 128;—

“I affirm, however, that these souls did not primarily so much demand the punishment and condemnation of their injurers and persecutors, as rather the liberation from injury of those who are innocent, that is to say, of themselves and their companions. For this the Hebrew word *nakam* signifies, i. e., *to vindicate*, when it is construed with the preposition *min*; i. e., *à, ex, de*; and in the Greek *εκδικεω*, when construed with the preposition *εκ*, as is here done; for they wish to be vindicated, *εκ των*, &c., from those who dwell upon the earth. Thus David says to Saul, 1 Samuel xxiv., 15, ‘The Lord judge between me and thee; and . . . the Lord avenge me of thee; and see, and plead my cause, and deliver me out of thy hand.’ *Avenge*, that is, deliver me from thy cruel persecution; for he does not pray for the death of Saul, and the vengeance of God. He says, ‘Mine hand shall not be upon thee;’ i. e., ‘Be it far from me to slay thee, though I have thee in my hand. For I desire not, nor seek thy death, but deliverance and safety out of thy hands.’ For David was perfectly gentle, &c. . . . So likewise in Luke xviii., 3, the widow says to the judge, ‘Avenge me,’ that is, deliver me from mine adversary.”

Hence in the sequel A Lapide renders the passage thus, *Usque quo Domine non facis justitiam*; he also admits that these souls are here praying for the hastening of the last judgment; which is admitted likewise by Haymo and others; while Andreas says that they pray “for the consummation of the age.”

SWEDENBORG, ‘APOCALYPSE REVEALED,’ verse 12;—

“‘And I saw when he had opened the sixth seal,’ *signifies*, exploration from the Lord into their state of life, who were interiorly evil, upon whom the last judgment was to be executed: ‘Lo, there was a great earthquake,’ *signifies*, the state of the church with those totally changed, and terror.”

Alcasar says that the *Great Earthquake* portends some “great change in affairs”—“some extraordinary vicissitude and alteration of things, whether for good or evil.” Aretas

says it signifies "the change of those things which are moved, and their passing away."

Pareus says, p. 125, that by earthquakes are sometimes set forth in the Bible "allegorically horrible alterations, or God's great judgments." Durham; that it signifies a "mighty change of affairs." Vitringa, p. 283; "the greatest possible change." Forbes, p. 38; "commotion and alteration of state." Jones, p. 254; that it is the symbol of "a revolution or such an overturning in the state of affairs as should introduce a new order of things." Brightman, p. 230, that the "Scriptures are wont to call any notable change by the name of an earthquake, even as when it is said, yet will I once more shake the earth, Heb. xii., 16." He meaneth the changing of those things which are shaken, as St. Paul declares, and in the Old Testament the going of the Israelites forth of Egypt is called a moving of the earth, as Psalm vi., 8, 9, 'The earth was moved, the heavens also dropped at the presence of God.' Finally Cruden also observes, that "great alterations and changes are expressed in Scripture by a motion of the earth." See Concordance, art. *Earthquake*.

Gill also observes, Apocalypse, p. 734;—

"Others are of opinion that this has respect to the strange change of affairs in the church of Christ, through the rise, power, and tyranny of Antichrist; by the earthquake they suppose is meant the shaking of both church and state by the man of sin; who shook the doctrines, ordinances, and discipline of the church, and threw all into confusion, and introduced a new face of things; and also shook the kingdoms of the earth, and the thrones and crowns of princes."

SWEDENBORG, 'APOCALYPSE REVEALED,' verses 12—17;—

"'And the sun became black as sackcloth of hair, and the moon became as blood,' signifies, the adulteration of all the good of love in them, and the falsification of all

the truth of faith: 'and the stars fell upon the earth,' *signifies*, the dispersion of all knowledges of good and truth: 'as a fig-tree casteth her untimely figs when she is shaken by a mighty wind,' *signifies*, by reasonings of the natural man separated from the spiritual: 'and the heaven departed as a scroll rolled together,' *signifies*, their separation from heaven and conjunction with hell: 'and every mountain and island were moved out of their places,' *signifies*, that all the good of love and truth of faith departed: 'and the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman and every freeman,' *signifies*, those who before separation were in the understanding of truth and good, in the science of the knowledges thereof, in erudition either from others or from themselves, and yet not in a life conformable thereto: 'hid themselves in the dens and in the rocks of the mountains,' *signifies*, that they were now in evils and in falses of evil: 'and said unto the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb,' *signifies*, confirmations of evil by means of falses grounded in evil, until they did not acknowledge any Divinity in the Lord: 'for the great day of his wrath is come, and who is able to stand,' *signifies*, that they were made such of themselves by separation from the good and faithful on account of the last judgment, which otherwise they would not be able to abide."

Dr. Maitland; Attempt to Elucidate the Prophecies concerning Antichrist, p. 21;—

"Can any unbiassed reader, nay, I will venture to say, any reader who is not devoted to some system of chronological interpretation, doubt that this passage refers to the day of judgment? If it does not, may we not doubt whether there is any passage in the Scriptures about the day of judgment at all?"

Dr. Todd; Lectures on the Apocalypse, p. 71;—

"Who can doubt that these words describe the great and fearful day of final judgment, and that the whole vision of the seals, parallel as it clearly is with our Saviour's prophecy on the Mount of Olives, is intended to foretell 'the signs of his coming and the end of the world?' "*"

Wordsworth ; Lectures on the Apocalypse, p. 188 ;—

"The sixth seal reveals a great revolution—an earthquake, darkness, and the falling of stars from heaven."

"The present is a proper place for offering some remarks on the figurative character of these prophecies."

"St. Peter thus speaks on the day of Pentecost : 'This is that which is spoken by the prophet Joel. And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh : and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams : and on my servants and on my handmaidens I will pour out in those days of my Spirit ; and they shall prophesy.' "

"Mark now what follows."

"'And I will shew wonders in heaven above, and signs in the earth beneath ; blood, and fire, and vapour of smoke : the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come.' "

"Thus we are taught by an inspired apostle not to expect a literal fulfilment of the prophecies in this seal, which describe a great elemental convulsion. We are not to look for any terrific changes in the heavenly bodies before Christ's second coming. But those prophecies are spiritual, and to be understood spiritually."

"This is very necessary to be remembered, lest our mind's eye should not be open to the signs of our Lord's coming, and so its signs should be no signs to us ; and lest we should look for other signs than the true ones ; and then that day should

* Alcasar objects to this seal being made to apply to the Last Judgment ; because, he says, it interrupts the continuous order of the Apocalypse, which he regards as a fundamental principle in the structure of this book. According to the system inculcated by Swedenborg, not only does the sixth seal but *all* the seals refer to the Last Judgment, and in such a way as nevertheless strictly to observe the uninterrupted and continuous order insisted on by Alcasar.

come upon us unawares. It will so come on the world. Upon the world it will come as a thief in the night ; but we are to take heed lest that day should overtake us as a thief."

Victorinus ;—

"The sun became black as sackcloth ; the splendor of true doctrine will be hid from unbelievers."

Haymo ;—

"The sun darkened is the church darkened by the smoke ; *i. e.*, the doctrine of heretics."

See also Hale's *Analysis of Chronology*, vol. iii., p. 619.

Primasius, *Biblia Magna*, p. 265 ;—

"In the sixth sign is recognized the sixth age of the world, at the end of which is announced the last persecution, by the vehement impetuosity of which, it is said, the whole universe is shaken as with an earthquake. The sun and the moon ; Christ and the church ; which, because many will through fear, deny in the last persecution, therefore the sun is said to be darkened. 'But if our Gospel be hid,' says the apostle, 'it is hid to them that are lost ; in whom the god of this world hath blinded their minds, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them.' Hence it is said, that, 'if it were possible, even the very elect would be led into error.' It is in this manner that it is said the sun is made black ; viz., as if the power of Christ were for a while covered over from being visible, or his doctrine were for a time obscured, or the defence of it delayed, while the wicked are being permitted to prevail against the saints."

Andreas ; who in like manner refers these events to the time of Antichrist ;—

... "The blackness of the sun, and the obscuration of the moon and its blood color, denote the blindness and darkness of those whom the Lord will then overtake in his wrath. For it is in this way that the blessed Cyril, in more than one place, explains these events. The stars falling to the earth . . . signify those who were reputed to be lights of the world ; who, being cast down through fear of punishment, will fall away from the faith and truth, into perfidy and error. For, as Christ the Lord forewarns us, so great will be the affliction, that, if it were

possible, the very elect will be seduced. Perhaps it is to designate this that the fig is taken as an example; for when its unripe fruits, (such as are they who have not yet been matured by the fire of temptation, nor have yet arrived at their sweetness through the warmth of charity,) these when they are very vehemently shaken by a diabolical wind, are wont to be shaken off, and cast to the earth. For the fig we know to be taken either in a good or an evil sense. This may be collected from the two baskets of good and bad figs, of which mention is made in Isaiah; as also from the fig-tree which Christ dried up by his malediction; as also from that which is alluded to in the Canticles. Moreover when Christ the Lord comes to judgment in glory and majesty, *whether any of the foregoing particulars will take place after a sensible manner, He only knows in whom are hidden all the treasures of wisdom and of knowledge.*"

Ambrose Ansbart;—

... "Because many who are placed within the holy church, alarmed at the last persecution, will deny Christ, therefore is it that the sun is said to be darkened; that sun of which it is written, 'Unto you who fear the Lord shall the Sun of righteousness arise.' Concerning which, likewise, say the wicked in hell, Wisdom v., 6, 'The sun hath not risen upon us.' For in the last days, the sun is, as it were, darkened, when those, who in the body of Christ were seen to give light, have fallen into the darkness of open error. Hence it is that, in the sequel, the third part of the sun is said to have been smitten; so that when smitten, it became darkened. For the third part of the sun is smitten, and when smitten is darkened, when the wicked ensnare the faithful members of the church, either by the fears or flatteries of persecutors; that they may be compelled openly to deny the Redeemer of the world. In this passage by the sun may be understood the shining life of preachers, &c., &c."...

... "Heaven is the church of the saints. . . . *The stars fall from heaven*, i. e., those who, in the eyes of men, were seen to shine in the faith and works of saints, fall, through a love of earthly things, into the wickedness of open error. It is however to be known, that when figurative language seems to derive its comparisons from similitudes to other things, yet that in these comparisons there is a veritable reality. For in

the signification of the stars falling from heaven, the comparison is to figs falling from a fig-tree. For the fig-tree is shaken by a great wind, when the whole church is shaken by the last persecution."

.. "All these things which we have understood as spoken concerning the elect, may likewise be accommodated to the persons of the impious. Let it be said, then, that every mountain and island were moved from their places. The haughty powers of this world are designated by the *mountains*, as the prophet indicates when he says, Is. xiii. ; 'Lift up the standard upon the dark mountain ; lift up the hands, and let the leaders enter into the gates.' For whom did he wish to designate by the *dark mountain*, but the king of Babylon, covered over with the cloud of unbelief and wickedness? By the *isles of the sea* are not inaptly figured those who are tossed about on the waves of worldly affairs, to whom it is rightly said by the prophet, Is. xxiii., 'Be still ye inhabitants of the isle ; thou whom the merchants of Sidon that pass over the sea have replenished ;' who, shaken by the crash of the last persecution, are the more quickly separated from the unity of the church, the more they are seen to gasp with a desire of worldly things. For which of the mighty men, which of those who are the prey of their own cupidities, will not desert the faith, lest he should lose his stipend, lest he should lose honor? since in a time of peace not only will they snatch from others their worldly substance and honor by perjuries, frauds, and false testimonies, but also by the deaths of some, whether it be of their own relations or of strangers. *The kings of the earth, princes, and tribunes* designate the wicked according to their quality of action, proceeding by the several grades of wickedness. Those are called *rich men*, who, to whatever sin they have wished to extend their hands, feel no need of consolation from others. *The mighty men* are those who are strong to mingle drink, and to subvert the life of others by unjust councils. The *slave* of sin, is he who is free from righteousness ; whence says Paul, 'When ye were the slaves of sin, ye were free from righteousness.' These all doubtless, when the future judgment is impending, betake themselves to help from demons ; since, being without hope, they presume not to approach to any of the saints ; that is, they seek hiding places

in the caves and rocks of mountains, and wish to be covered under their ruins. But how shall those hide others from the wrath of fury, who will themselves be the first to receive it? *All these things, even if understood according to the letter, inspire fear into the hearers; but figurative expressions are not therefore to be violently wrested into a literal meaning.*"

Bede, Apocalypse ;—

"*The sun became black as sackcloth*; as if the power of Christ was either under a cloud, or his doctrine obscured for a while, or hidden out of the way of defence; since the ministers of Antichrist are chosen in order to assail the servants of Christ.* . . . *And every mountain and island were moved from their places*: alluding here to the different members of the church, according to the quality of their offices or capacities, he foretells that none would be excepted from this convulsion; but the movement of the two classes, the good and the wicked, would be diverse; in the case of the good, for instance, they would take to flight through precaution; in the case of the wicked, they would follow the evil times by concession."

Anselm, Bishop of Havelberg ;—

"This is the sixth state of the church, in which occurs a great earthquake, which is that most vehement persecution that is to occur in the times of Antichrist. And truly is it a great one; because, as the Lord says, 'There will be such tribulation as was not since the nations have begun.' In other times of persecutions, although many were the kinds of torments prepared against the confessors of the Christian name, still the faith was kept right and undoubted. In the present case, however, the torments are set before the person, and under the name of Christ is infused the persuasion of a false faith. For it is said, 'Behold here is Christ, behold there;' 'And there shall be great tribulation, such as hath not yet been;' not only by reason of the amount of persecution, but also by reason of the subversion of the faith, *men not knowing what to believe or to maintain*. *The sun is made black as sackcloth*; because the Sun

* "*And the heaven departed as a scroll*: as a book rolled up contains within, mysteries which do not appear without; so at that time will the church, known only to its own, discretely avoiding persecution, withdraw itself; so that being hidden, it may not be seen by those who are extraneous to it." (Bede.)

of righteousness is Christ ; and the Christian name will then be in abject repute, and under a dark cloud of contempt and obscurity ; and both Christ himself and Christians will be vile and abject in the eyes of Antichrist and his followers ; just as sack-cloth is the meanest of all kinds of apparel. *The whole moon became as blood* ; because in all parts of the world persecution unto blood will prevail against the church, which the growing and the waning of the moon evidently signifies. And *the stars of heaven fell upon the earth* ; the stars of heaven, that is, holy men who in the firmament of the church were seen to shine as teachers, under the vehemence of the persecution, will, by revolting from the faith, fall to the earth ; because they will inhere in earthly pleasures, and through the love of earthly things rush into iniquity. Whence it is added, as *a fig-tree casts its figs when it is shaken by a mighty wind*. Although, in the Gospel, the fig-tree signifies the synagogue, yet here it especially signifies the whole church ; from which will then fall the unprofitable, and those who had been devoid of good works. For those are called untimely figs, who, before they come to maturity, fall, when shaken by a wind, to the earth ; and thus will they, who have not yet arrived at ripeness in good works, but are devoid of them, fall when shaken by the wind, that is, by the last persecution. They shall *fall to the earth*, that is, into earthly delights. Rightly is the wind called mighty ; because, as above said, the persecution will overtake even the elect. And *the heaven departed as a scroll* ; heaven, that is, the church, in which are reposed the sacraments of the church ; rolled up and closed ; for they will withdraw themselves from the use of Christians, and be hidden from public and solemn observance. Men's hearts failing them from fear of Antichrist, and for the expectation of those things which will come upon the whole earth. And *who shall be able to stand?* &c., that is, in the sixth state of the church."

Aquinas, Catena Aurea, Luke xxi., 25, p. 686 ;—

"(Augustin.) But that the Lord may not seem to have foretold as extraordinary those things concerning his second coming, which were wont to happen to this world even before his first coming, and that we may not be laughed at by those who have read more and greater events than these in the history of na-

tions, I think what has been said may be better understood to apply to the church. For the church is the sun, the moon, and the stars, to whom it was said, Fair as the moon, elect as the sun. And she will then not be seen for the unbounded rage of the persecutors. (Ambrose); while many also fall away from religion, clear faith will be obscured by the cloud of unbelief, for to me that Sun of righteousness is either diminished or increased according to my faith; and as the moon in its monthly wanings, or when it is opposite the sun by the interposition of the earth, suffers eclipse, so also the holy church when the sins of the flesh oppose the heavenly light, cannot borrow the brightness of divine life from Christ's rays. For in persecutions, the love of this world generally shuts out the light of the divine sun; the stars also fall; that is, men who shine in glory fall, when the bitterness of persecution waxes sharp and prevails. And this must be until the multitude of the church be gathered in, for thus are the good tried and the weak made manifest."

Aquinas, Apocalypse, p. 168;—

"*The sun*, that is, Christ the light of men and angels, with whose rays our minds are illustrated and adorned. Malachi iii.: 'The Sun of righteousness shall arise in your hearts.' *Was made black*, i. e., obscure, not in itself, but in all those in whom its brightness will be hidden. *As sackcloth*; which is the vilest covering; for in the time of Antichrist the magnificence of Christ shall not be made to appear by teaching, as it does now; because men will not be bold enough so to preach. . . . Matt. xxiii.: 'There shall arise false Christs,' &c. See Isidore, *De Summo Bono*. . . . *The moon*; that is, the church which in some of its members suffers eclipse, as does the moon, which receives light from Christ the true Sun. . . . *The stars of heaven*, those who before were bright by their conversation or preaching; *fell*, from the faith; *upon the earth*, i. e., into concupiscence and the love of earthly things. For then shall many fall from the faith, and shall love earthly things more than heavenly; for such shall Antichrist corrupt by his gifts and promises. Joel ii.: 'The stars have withdrawn their shining.' . . . *Moved from their places*, that is, shall be separated from the evil by faith and good works."

Aquinas, interpreting some of the remaining symbols in a favorable sense, considers the *kings of the earth* to signify pastors of the highest grade, such as primates, archbishops; *princes of the earth*, to signify bishops; *tribunes*, to signify archdeacons, archpresbyters, priests, curates; *rich men*, to signify the rich in good works and virtues; *strong men*, to signify those who are strong against vice, &c. &c. These are to hide themselves from Antichrist. *Mountains*, he says, signify angels; *rocks*, the perfect and constant; *fall on us*, signifies protect us.

A similar interpretation is admitted by Anselm Archbishop of Canterbury, the Glossa Ordinaria, Joachim, Gagneus, De Lyra, and other Roman Catholic writers.

We may here add the interpretation attributed by some to Tichonius, and occurring in the Fifth and Sixth Homilies upon the Apocalypse, in the works of Augustin, vol. xvi., p. 618;—

“The great *earthquake* is the last persecution. In that he says, ‘*the sun became black, the moon bloody, and the stars fell from heaven* ;’ the sun, moon, and stars are the church diffused throughout the whole world. In that he says, ‘*they fell*,’ we are not to understand that the whole fell; but by the whole* we are to understand a part. For in every persecution the good remain constant, while the evil fall, as it were, from heaven, *i. e.*, from the church. Next follows, ‘*as a fig-tree sheddeth her figs when she is shaken by a wind* ;’ thus do the wicked fall from the church, when they are disturbed by any tribulation. That ‘*the heaven departed as a scroll*,’ signifies, that the church is separated from the evil, and, like a book rolled up, contains divine mysteries known only to itself.”

Again, in the Sixth Homily;—

“‘The sun, moon, and stars:’ that is, the church; but by the whole is understood a part. For it is not the whole church,

* This seems to be the true reading; although the original is, *a parte totum intelligitur*; which seems to be a misprint for *a toto pars intelligitur*; as we read in the Sixth Homily; yet Ambrose says, *tota sane & non ex parte*.

but the wicked who are in the church that fall from heaven. He says indeed the whole, because the last persecution will extend throughout the whole world. Then will they who had been righteous remain in the church, as in heaven; while the lovers of earthly things, the unjust, and adulterers will offer their sacrifices to the devil. Then also will they who in words only called themselves Christians, fall as stars from heaven which is the church. '*As a fig-tree casteth her figs when shaken by a great wind.*' The tree shaken he compares to the church; the great wind, to persecution; the figs, to evil men who are to be shaken off and who will depart from the church. '*And the heaven departed as a scroll:*' in this passage he calls the church, heaven; which departs from the wicked, and contains within itself mysteries known to itself alone: '*as a book rolled up,*' which the wicked neither will nor can at all understand. '*And every mountain and island were moved from their places:*' the same which is understood by heaven is understood also by mountains and islands, *i. e.*, in the last persecution: the *whole church* departed out of its place, whether in the good by flying from persecution, or in the evil by departing from the faith. This may be taken in either sense; because the good part is moved from its place by flight; that is, losing that which it possesses; as we read in another passage, '*I will move thy candlestick out of its place.*' '*Kings of the earth and masters.*' By kings we understand powerful men of every degree and condition, which shall be converted unto Christ."

Pareus; Apocalypse, Preface, p. 14;—

"This book sets forth the afflicted state and condition of the church in this life, especially in the latter times. . . . It representeth also bishops deserting the orthodox faith and the study of divine things, and cumbering themselves with worldly affairs, under the type of stars falling from heaven unto earth; with their nature and plottings against the godly," &c.

Ibid., Apocalypse, p. 127;—

"*The sun became black as sackcloth of hair.* This is the second wonder. Christ the Sun of righteousness shall be horribly eclipsed; that is, the doctrine touching his offices and benefits darkened and utterly defaced. We heard before how

the church lost her whiteness, and became black in regard of the many foul heresies of that time; yet something still remained pure in her by reason of some sound teachers who firmly maintained the truth of Christ. But under Antichrist even the sun is made black as sackcloth of hair; that is, most black and hurtful. Not that Christ in himself can be so made, but because Antichrist by his profession both teacheth and maketh such a Christ."

... "But say they (the monks) Christ the Sun of righteousness is not darkened unto us; for the Pope professeth Christ to be God and man against all heretics. I answer, if he should openly cast off the name of Christ, then he could not have brought the Christian church under his bondage, neither suppress the truth as now he doth. 'But his coming,' as the apostle witnesseth, 'is with all deceivableness of unrighteousness in them that perish.' So that by the cunning pretence of a Christian profession, he hath fraudulently overthrown the church; yea, herein he hath mainly opposed Christ, in that he was looked upon to be a preacher of his name, as Hilary and Austen write concerning him. The profession of Christ's person, and of the Trinity, was indeed the mask under which he deceived the church, for otherwise Christians would have shunned him as the devil."

Marloratus; Apocalypse;—

"Therefore not amiss do we take the darkening of the sun, to be the failing of the simple and pure doctrine of Christ, by the thriving or rather reigning of Antichrist's abominations through *all the churches*; according to this saying, 'When the Son of Man cometh, think you that he shall find faith upon the earth?' Luke xviii., 8. So also is the heat of charity now become cold (Sebastian Meyer)."

"*'And the stars fell from heaven.'* . . . By the name of stars are commonly meant the ministers and teachers of the Word, as is said afore, i., 16, 20 (Gaspar Megander). They are said to fall from heaven when they forsake the heavenly doctrine, and embrace and teach men's traditions (Bullinger)."

The Abbot Joachim applies this prophecy to the destruction of Babylon or the church of Rome. According, how-

ever, to the principle upon which we have been proceeding, the throne of the Lamb is the throne of the Last Judgment; and the subjects of the Last Judgment, hence of the Seals, are not merely any one particular church, but the *seven* churches. Bearing this in mind, we may observe that, with the interpretations which have above been presented, the following of Joachim will not appear inconsistent.

On the opening of the sixth seal this Abbot thus observes;—

"Ponder these words, O miserable Babylon; for behold thy desolation approaches. Put off thy golden worship, and take up a lamentation, for it cometh! behold, thy perfect perdition shall come! From ages past it has been foretold; by prophets it has been forewritten. It hath been announced unto thee from the days of old. Thou hast not laid up these things in thine heart; neither hast thou believed those who told thee of them: but thou hast always walked in the pride of thy works. Thy rage was not against man, nor thy indignation against the sons of men, but against the king of heaven, whose bed thou hast defiled. Against the king of heaven thou hast lifted up thine heart; against the Prince of power; against the sanctuary of his kingdom. The burden of prophecy is therefore against thee. For thee there is laid up and there is set before thee this banquet in the day of the indignation and vengeance of his Christ; that thou mightest drink the dregs of the cup which thou hast given Jerusalem to drink. For it is necessary that in the sixth age thou shouldest receive, what thou gavest to others in the fifth. For the burden thou hast imposed upon others, thou shalt receive a burden, and double for all thy gifts and bribes. But perchance thou art ignorant of thyself, and what thou hast read, thou attributest to another; at least either thou hast not read; or if thou hast, yet not diligently, the things which belong unto thy peace; and now they are hid from thine eyes. But at the voices of such mighty thunderings wilt thou be permitted to sleep on? Dost thou think to understand even that which now thou readest, that thou mightest

know thyself? Read vigilantly in the works of the fathers; if thou art ignorant of the testimonies of Peter and John, read, I say, in the works of Jerome and Augustin, and that which is written of thee or what thou art, may be revealed to thee from out of their opinions."

... "There are two ways in which the day of the last judgment is understood. It is taken in a wider sense for any uncertain time, as Augustin appropriately remarks in his book on the City of God; and it is taken in a stricter sense for the close of time itself; because, when all the mysteries of God are finished, the wicked shall go into eternal punishment, and the just into life eternal. If therefore it be taken in the wider sense, then every thing which is said after this manner may be referred immediately to the last day likewise, that is, to the extreme, or ultimate, or last time. It is the same way of speaking in which we are to understand the saying of the apostle, 'We are those upon whom the ends of the world have come.' And says John, 'Little children, it is the last time.' Nor must we pass over in silence the mention that so vehement and sudden will be the blast of the sixth plague, that God as it were conceding to the opposition, (human wickedness doubtless requiring it,) the light of evangelical preaching shall grow dark, and the teaching of our mother church turn pale with alarm. And what is still more to be apprehended, the stars of heaven shall fall to the earth; for many who were deemed zealous and excellent teachers shall be prostrated. 'The sun,' saith he, 'became black as sackcloth and the moon as blood.'"

... "The sun shall be turned into darkness and the moon into blood, before the great and terrible day of the Lord come,' &c. In the darkness and blackness are designated grief and obœcation of mind; in sackcloth of hair, affliction of the heart."

"The righteous,' saith the prophet, 'perisheth, and no man layeth it to heart; and merciful men are taken away, and no man regardeth,' Is. lvii., 1. But after the righteous are taken away, there is left, in a marvellous manner, a certain imitation in outward forms, and a certain propagation as it were of the perfect life; and then will even this become obscure and perfectly black as sackcloth; and the life of the clergy, which

was wont at first to send forth its rays of light among the people, we behold, alas! turned into blood. There is in it nothing spiritual, nothing heavenward; nearly the whole has become degenerate, the whole carnal, the whole flesh and blood; with an extraction of all the spirit out of it. Where is it we behold strifes? where scandals? where quarrels? where envyings? where emulations? Is it not in the church of the clergy? Is it not among those who ought to have given the light of their example to the people put under their care? And finally we behold the stars of heaven fall without number to the earth; or the fall resulting from the wickedness of heresy, or, as is the case with many, into carnal delights. And no wonder! For our Counsellor is departed far from us, provoked by the multitude of our inventions."

... "In that night will the light be hidden, and, as when a book is rolled up, whatsoever is within it does not appear, so will the whole church of the saints be hidden from view. For thus will the elect of God, whatsoever wisdom they possess, keep it to themselves; so that the darkness then prevailing, they will not venture to preach in public. Not that the faithful will desist from prayer and from exhortation in private, but that they will not venture to preach in public. Hence it is said of the beast which cometh up out of the earth, and the false prophets mentioned by John. . . 'He shall cause that none shall sell or buy but those who have the mark of the beast.' For the *sellers* are the *preachers* in the church, and the *buyers* are the *hearers*. For the former sell precious stones, the latter give for them all they can; and at a sum which they themselves have freely received, purchase that which cannot be purchased by gold. But in that day of darkness, it will not be allowable to those who obey not the law of the beast to sell or buy; because at that time it will not be allowable to preach, or to countenance a preacher with impunity, except to those who fear not publicly to profess themselves the disciples of the beast."

Pellicanus observes, Apocalypse, p. 24;—

"We may therefore not inaptly understand the darkening of the sun to signify a defect of the simple and pure doctrine of Christ, the abomination of Antichrist increasing and now even obtaining among all the churches, according as it was said,

‘When the Son of Man cometh, think you that he will find faith upon the earth?’ In like manner also the fervour of charity is now grown cold.”

Pearson ; Apocalypse, p. 140 ;—

“Upon the sounding of the fourth trumpet, the same kind of stroke, which had fallen upon the other divisions of the creation, falls upon the heavenly luminaries, the sun, the moon, and the stars ; and the third part of them is smitten, and ceases to give light. Under the symbolical imagery of the darkening of these luminaries, is represented, in the prophetic language of the Old Testament, the removal of that glory which was vouchsafed by the Almighty to his chosen kingdom and people. In the same manner, by the increasing splendor of these heavenly luminaries, are represented the increasing glories of the Christian dispensation ; and there is frequent allusion to this mode of expression in the apostolical writings. Under the imagery, therefore, which is contained under this trumpet, is represented the spiritual darkness which followed the promulgation of those heretical opinions which were directly opposed to the great and vital doctrines of the Gospel, and which so effectually obscured the purity and simplicity of the Christian faith.”

Hooper ; Revelation of Jesus Christ, p. 151 ;—

“The Lord Jesus, the Sun of righteousness, from whom emanates all the light the church receives, was hidden, by giving to man those prerogatives which belong unto Christ alone. The Lord Jesus Christ being hidden by the assumptions of the papal hierarchy, the church was deprived of her light, which she had ever until then received from the Lord, that she might give light, during the night of the darkness of this world, to those that dwell upon the earth. The church being deprived of her light, the ministers ceased also to enlighten them that were in darkness, and to guide their feet into the paths of peace. This darkening of the ordinances of heaven, or the church, by the obscuration of the ruling, enlightening, and guiding power of the Lord Jesus, is fitly represented by the darkening of the third part of the sun, moon, and stars, bringing that spiritual darkness over the earth which prevailed during this period,

called emphatically in the page of ecclesiastical history, 'the Dark Ages.'"

And in p. 183, the author applies the same symbols to the time of the French Revolution ;—

"Spiritually, the Lord Jesus, the Sun of righteousness, was eclipsed, and his light esteemed as darkness, human reason being worshipped instead of the Lord! Ecclesiastically, the authorities and rulers in the church lost all power and influence over the people, their office being utterly disregarded. 'The moon' also, which symbolizes the church, was in consequence deprived of her light 'and became as blood,' suffering equally with the ordinances of rule in the kingdom, through the infidelity with which she was leavened. 'And the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs when she is shaken of a mighty wind.' 'The stars' are the ministers of the church, who by these mighty convulsions fell from their places, being deprived of their offices and services. Their falling to the earth may also relate to the infidelity with which they themselves also were leavened, loosing all faith in their ecclesiastical and spiritual standing as ministers of Christ, as well as to their office being regarded as secular only."

Mr. Newman applies the same symbols to the state of the church in the present time. Thus in his *Sermons on Subjects of the Day*, p. 378 ;—

"Alas! I cannot deny that the outward notes of the church are partly gone from us, and partly going; and a most fearful judgment it is. 'Behold . . . the stars of heaven and the constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.' 'I will cause the sun to go down at noon, and I will darken the earth in the clear day. And I will turn your feasts into mourning, and all your songs into lamentation.' 'All the bright lights of heaven will I make dark over them, and set darkness upon thy land, saith the Lord God.' This in good measure hath fallen upon us. The church of God is under eclipse among us. Where is our unity, for which Christ prayed? where our charity, which He enjoined? where the faith once delivered, when each has his own doctrine? where our visibility,

which was to be a light to the world? where that awful worship, which struck fear into every soul? And what is the consequence? ‘We grope for the wall like the blind, and we grope as if we had no eyes; we stumble at noonday as in the night: we are in desolate places as dead men.’ And as the Jews shortly before their own rejection had two dark tokens,—the one, a bitter contempt of the whole world, and the other, multiplied divisions and furious quarrels at home,—so we English, as if some abomination of desolation were coming on us also, scorn almost all Christianity but our own; and yet have, not one, but a hundred gospels among ourselves, and each of them with its own hot defenders, till our very note and symbol is discord, and we wrangle and denounce, and call it life; but peace we know not, nor faith, nor love. And this being so, what a temptation is it to those who read and understand the Word of God, who perceive what it enjoins and promises, and also feel keenly what we are,—what a temptation is it to many such to be impatient under this visitation! Who indeed is there at all, who lets himself dwell upon the thought of it, but must at times be deeply troubled at it? and who can be startled, not I, if a person here or there, painfully sensible of this fearful eclipse of the sun of truth, and hoping, if that be possible, to find something better elsewhere; and either not having cherished, or neglecting to look for those tokens of Christ’s presence in the church, which are personal to himself, leaves us for some other communion?”

On reviewing the foregoing interpretations, there are some points upon which it will be desirable more particularly to enlarge.

Swedenborg observes that by the moon being turned into blood is signified “the falsification of the truth of faith.” Mr. Horne, in his Index to the Symbolical Language of Scripture, observes, that in Rev. vii., 14, by *blood* is meant the *doctrines of the cross*. In that passage the symbol is taken in a good sense. In the present, all agree that it is taken in a bad sense; therefore it must mean those doctrines falsified and corrupted, as will be abundantly

shewn in the sequel, in which the symbol *blood* occurs very frequently.

Again, Swedenborg observes that by being *shaken by the wind* is meant being shaken by the reasonings of the natural man. The same correspondence is used by the apostle Paul in Eph. iv., 14, "carried about by every wind of doctrine," which De Lyra interprets as the *persuasions* of wicked men. Scott in his Commentaries, as being carried about "with the false and pernicious doctrines which subtle and ingenious men devised, and by the *plausible reasonings* and pretences with which they propagated them." And the Religious Tract Society, as being carried about "by false and pernicious doctrines devised of men, and set forth by *plausible reasonings* and pretences." A similar interpretation is given by Calvin and A Lapidé; only that Calvin applies it to the church of Rome, and A Lapidé to the Protestant church; thus showing how the existing church is itself blown about by contrary winds, or agitated by contrary reasonings.* Moreover, Seneca observes at the end of his book, *De Vita Beata*: "Turbo quidem animos vestros rotat et involvit, fugientes petentesque eadem; et nunc in sublime allevatos, nunc in infima allisos rapit." (Grotius.)

'By hiding themselves in the dens and rocks of mountains,' &c., is signified, according to Swedenborg, that they were now in evils and in the falses of evil and in confirmations of evil by means of falses. Accordingly Lauretus observes, art. *Spelunca*;—

... "The cave in the mouth of which stood Elias, is this habitation of corruption, in which we are detained from times of old. This is the cave in which are hidden the five kings; Joshua xx. The caverns of the earth are the senses of man." (Gregory, Jerome.)

"The *caverns* of the earth may be said to be *evil thoughts*,

* See also Cartwright's Annotations on the Rhemish Testament; Eph. iv., 14.

(Gregory, Jerome), in which heretics or wicked men hide themselves from human eyes. For wicked men shun appearing to others such as they are; and while they pretend to be other than they are, conceal themselves in the coverts of their own consciousness, as in caverns."

"A den of thieves may be said to be a soul full of evil thoughts, sins, rapines, &c. *Heresies* also may be said to be a den of thieves." (Gregory.)

Ibid.; art. *Petra*;—

"Impending *rocks* are the *errors* of heretics, (Jerome, Origen, Augustin, Isychius). The rock in the hole of which Jeremiah hid his girdle, may signify *protection of vices and errors*."

"Precipices may signify the concupiscence and sin which occupy the mind and body of heretics." (Gregory.)

"*Caverns*, moreover, may be said to be the *carnal senses of the law*, (Gregory, Jerome); also the occult preachings of heretics; and their councils, which are the secret places where Christ is said to be."

Pyle, Paraphrase on the Apocalypse, p. 59;—

"'Hid themselves in the dens and in the rocks; and said to the mountains, Fall on us.' Exactly the words of Isaiah ii., 19, 20. See also Hosea x., 8, speaking of these very times, *the latter days*, viz., the times of the Christian church."

From a review of the various interpretations of this seal, it may be seen how the exposition of Swedenborg embraces all, and harmonizes all; and how in return they add their own testimony to his exposition. For,

First, the prophecy relates to the Last Judgment.

Secondly, it is not to be understood in relation to the church upon earth in a literal sense.

Thirdly, Antichrist is not an individual but a moral body of persons, that is to say, a professing church.

Fourthly, it is the consummation of this church that is here described.

Fifthly, although according to Swedenborg the primary application is to the consummation of the church in the spiritual world, yet this extends its effects to the church

upon earth, where a similar consummation is effected, as described in its general features by the foregoing authors. For all agree that,

The earthquake relates to a great change in the church.

The sun, moon, and stars, to the extinction of love or charity, light, and knowledge.

The shaking of the fig-tree by the wind and the casting of figs to the earth, to errors and apostacies induced by false* reasonings, &c.

The departure of heaven, to the departure of the knowledge of the Scriptures, and of the church.

Mountains, islands, kings of the earth, great men, &c., to men according to their several grades and conditions in the church.

Rocks, &c., to the refuges of the wicked, who betake themselves to darkness, and lies.

The Lamb, to the Glorified Humanity, as expressly noticed by Richard of St. Victor, Marloratus, &c.

It is observed by Vitringa that the judgment here described is not against the church, but against the enemies of the church. Who then are these enemies? According to Vitringa they are the church of Rome; that is to say, the enemies of the church are those who call themselves the true church, the only church, the catholic church; a circumstance not peculiar to the church of Rome.

We observe, finally, that the first four seals are descriptive of the states of the church now made manifest; according to the command to 'Come and see.' After which follows a separation of those described by the white horse and its rider from those described by the red, black, and pale horses with their riders respectively. In the same manner as persons who had lived together in outward friendship so long as their inward character was not known, immediately

* See what is said on the *four winds*, chap. vii.

separate when it becomes manifested, and is seen to be hostile the one to the other. The consequence is, the good flee to the altar of Christ for protection, the wicked to the mountains and rocks, to the dens and caves of the earth. The former betake themselves to the temple, the latter to the wilderness; and as the wicked are preserved only for the sake of the good, so when the good are taken away, the wicked are left to themselves, and to the further developments and discriminations of their character, preliminary to their condemnation.

For a fuller consideration of this subject the reader is referred to the respective articles in the *Apocalypse Revealed*, and the *Apocalypse Explained*.

CHAPTER VII.

OF THOSE WHO ARE AND WILL BE IN THE CHRISTIAN HEAVEN; THEIR SEPARATION FROM THE WICKED.—OF THOSE WHO ARE IN LOVE TO THE LORD AND THEREBY IN WISDOM, OF WHOM THE SUPERIOR HEAVENS CONSIST.—OF THOSE WHO ARE IN CHARITY AND ITS FAITH FROM THE LORD; BECAUSE THEY HAVE FOUGHT AGAINST EVILS: OF WHOM THE INFERIOR HEAVENS CONSIST.

SWEDENBORG, 'APOCALYPSE REVEALED,' chap. vii., verse 1 ;

“ ‘ Afterwards I saw four angels standing upon the four corners of the earth,’ *signifies*, the universal heaven now in the effort [or endeavor] to execute the last judgment.”

That *four* signifies universality, is the opinion of nearly every commentator, ancient and modern.

With regard to the *angels*, Pererius observes, Disp. ii., chap. vii., p. 897 ;—

“ Whether those *four angels* restraining the winds from blowing will be good or bad angels, is here a question with the interpreters of this book. Some indeed affirm that they will be evil, and others on the contrary affirm that they will be good angels. And indeed either may be said with probability ; for because these angels were prepared to hurt the sea, earth, and trees, *we must not conclude that they were therefore evil angels*,” &c., &c.

Cornelius a Lapide, Apocalypse, p. 138 ;—

“ These angels are the proper and direct executors of the Divine Providence, and are in his place to preside over the winds, to moderate and direct them ; especially to punish the impious, and protect the pious : *they are therefore good and not evil angels*. This is confirmed from Ezek. i., where God, being borne in a cherubic chariot, surrounded with four cherubim (who were assuredly good and not evil), proceeds to the destruction of Jerusalem : therefore in a similar manner will He exc-

cute the last plagues by good angels, through whose ministry He will accomplish the destruction of the world." So Alcasar, Ribera, and others.

As then four implies universality, so the *four angels* mean *all* the angels, that is, all the heavens, or the whole heaven. Hence by the four winds of heaven are meant a universal flatus or afflatus from heaven.

Wodehouse, p. 179 ;—

"‘Four angels.’] The number is cardinal and expressive of universality. Angels are ministers or the divine mercy and of the divine vengeance."

"‘On the four corners of the earth.’] The earth is a part of the scenery exhibited in this vision, and is a proper appendage to that which has been already displayed ; the glory of the Lord in heaven. For he is described in Scripture as ruling over heaven and earth : the one being ‘his throne ;’ the other ‘his footstool.’ ‘The four corners of the earth’ are, in the language of Isaiah and Ezekiel, the whole earth ; which now appears in view, immediately below heaven and the throne," &c.

This interpretation Jones also adopts, p. 222.

SWEDENBORG, ‘APOCALYPSE REVEALED,’ verse 1 ;—

"‘Holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree,’ *signifies*, withholding and prevention by the Lord of a nearer and consequently more powerful influx on inferior principles, where the good were in conjunction with the wicked."

With regard to the *four winds* which are held back by the four angels that they should not blow, Richard of St. Victor interprets them as the four gospels, which blow upon the earth, sea, and trees, when evangelical teachers preach them ; and a similar interpretation is also admitted by Joachim. Piscator also says upon this passage, that "the doctrine of the gospel is as it were a wind, by the afflatus of which the hearts of the elect are vivified ; viz., by the efficacy of the Holy Spirit." Gaspar Megander also inter-

prets the blowing of the wind as signifying the preaching of the Gospel, by the operation of the Holy Ghost, who is called a wind; and to the same effect is the interpretation of Marloratus, Sebastian Meyer, &c.

Lauretus, art. *Ventus, Aer*;—

"A subtile *aura* signifies the inspiration of the Holy Spirit, which subtilely penetrates the minds of men (Ambrose); or the subtilty of spiritual things, 1 Kings xix.; Job. iv.; where mention is made of a gentle aura; because God attempers to our senses the knowledge of himself, in so far as we are able to know him." (Gregory.)

"God himself may sometimes be designated by the name of *Wind* (Dionysius); in respect of natural nobility, power of animating, unsurpassable quickness of travel, and being the invisible and unknown origin of noble principles and ends. 'The Spirit bloweth where it listeth, and thou knowest not whence it cometh or whither it goeth.'"

Again, in an evil sense; *Ibid*;—

"Winds, such as are those that are strong and vehement, designate temptations and tribulations, (Gregory, Ambrose, Augustin, Jerome). The four winds striving upon the sea are temptations, and affections contrary the one to the other and agitating the heart. The winds beating upon the house are the rumors from the world, and temptations, and persecutions of the church; and a whirlwind is a vehement and powerful temptation and persecution." (Origen, Hilary, Chrysostom.)

Again; art. *Flare*;—

"The Spirit of God is said to blow when the inspiration of the Holy Spirit is present to the mind; and the south wind blows when the Holy Spirit inspires." (Arnobius, Gregory, Augustin, Jerome.)

"A vehement blast is the impulse of a severe temptation of the devil." (Hilary.)

Cruden's Concordance, art. *Wind*;—

"The powerful operations and motions of God's Spirit, quickening or reviving the heart toward God, are compared to the blowing of the wind, John iii., 8. For, as it is with the wind, man perceives by the effects of it, that there is such a

thing and that it does blow, yet his power cannot restrain it, neither can his reason reach to know whence it rises, or from how far it comes, or how far it reaches; so is the spiritual change wrought in the soul; freely, where, in whom, when, and in what manner the Spirit pleases; and also powerfully, so as to make an evident sensible change, though the manner thereof be incomprehensible. Elsewhere the motions of the Spirit are set forth by *wind*, as in Cant. iv., 16.” . . .

“The apostle Paul compares vain and inconstant doctrines to wind; Eph. iv., 14, ‘Carried about with every wind of doctrine.’ As the wind is a subtile body, so these doctrines are subtile, but without substance of truth. The wind is uncertain; now blowing from one quarter, now from another; now loud, and presently silent: so false doctrines are uncertain; now making a great noise, and suddenly vanishing. The wind likewise carrieth chaff, stubble, and such like things along with it; but houses well founded, stand still; so the doctrines of false teachers carry aside unstable persons; but he that is rooted in faith and humility, knowing his misery by sin, and the grace of God in Christ, will not be moved with them.”

Bernard, Key of Knowledge,* p. 166;—

“*Four*, a number according to the four corners of the earth, noting an universality (Matt. xxiv., 31) of the judgment. . . . By *winds* we must conceive some other thing than the wind properly; even an heavenly inspiration, and spiritual breathing of truth, as it is taken in Cant. iv., 18; John iii., 8; Acts ii., 2; which these are said to hold by hindering the faithful and sincere preaching thereof.”

Wemyss, in his Key to the Symbolical Language of Scripture, observes that *wind* is sometimes applied metaphorically to *doctrine*, Eph. iv., 14; Heb. xiii., 9; James i., 6. It is also used as the emblem of the *Holy Spirit*, Acts ii., 2: ‘Suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where

* “A Key of Knowledge for the opening of the secret mysteries of St. John’s mystical Revelation. By Richard Bernard, Rector of Batcombe, Somersetshire. A.D. 1617. Dedicated to the Bishop of Bath and Wells.”

they were sitting. . . . And they were all filled with the Holy Ghost,' &c.

Matthew Henry, Rev. vii., 1 ;—

"By these winds we suppose are meant those errors and corruptions in religion which would occasion a great deal of trouble and mischief to the church of God. Sometimes the Holy Spirit is compared to the wind; here the spirits of error are compared to the four winds, contrary one to another, but doing much hurt to the church, the garden and vineyard of God, breaking the branches, and blasting the fruits of his plantation. The devil is called the prince of the power of the air; he by a great wind overthrew the house of Job's eldest son; errors are as wind, by which they who are unstable are shaken and carried to and fro, Eph. iv., 14. Observe, these are called the winds of the earth, because they blow only in these lower regions, near the earth: heaven is always clear and free from them," &c., &c.

Durham, Apocalypse, chap. vii., p. 253 ;—

"The trial is in the blowing of the winds; even four winds; by which we understand the spiritual dangers of heresies, divisions, schisms, &c., which are compared to *winds*. 1. To shew the violence and force of error, which impetuously carrieth many away with it; therefore it is compared to a flood, chap. xii., and is called strong delusion, 2 Thess. ii., which place relateth to the same effect. 2. They are compared to *winds*, to shew the effects of error amongst unstable souls, which drive them from former received truths to error, and from one error to and fro, even as winds toss any light matter; therefore, Jude 12, they that are given to error, are said to be carried about of winds, as clouds or weathercocks are from one side to another, according as the wind bloweth."

"Again, they are called four winds to shew, 1. The plurality of errors which come one with another and one after another, when once these winds begin to blow. 2. To shew the opposition of one error to another, and the inconsistency of them together, as well as with truth. In this, error differeth from ordinary winds; these blow but from one airth at once, but this cometh upon all corners together, the devil aiming to

break in upon one side when he is repelled at another, and to catch one by one error, who hath not been taken with another.”

All these interpretations agree with each other, if it be remembered, that the spirit of truth in the good is turned into a spirit of error in the wicked; and that the things which should have been to their benefit, the latter pervert to their injury. The gentle aura in heaven, becomes a whirlwind in hell.

Patrick Forbes, *Apocalypse*, p. 46;—

“We live by emitting and indrawing; and without wind, all things would putrify. Hence in Scripture, to signify the influence of spiritual graces, speeches are borrowed; John iii.; Acts ii.; Cant. iv.; ‘Arise, O south, and come, O north, blow on my garden,’ &c. See Ezek. xxxvii., 9, whence most clearly this speech is in this sense. The withholding, then, of winds signifieth the restraint of spiritual life and grace. The earth, sea, and trees, are also typical, as is evident in the fifth trumpet, chap. ix., where the main point of this foreshewed evil, taking execution, the ministers thereof are interdicted, hurting of these trees, who had the seal of God on their foreheads. This frame of speech is also from the practice of enemies in extreme destructions. As of Israel, Juda, and Edom, against Moab. Marring every good field, stopping every fountain of water, and felling every good tree, 2 Kings iii., 19. Destroying so, the fields wherein, the moisture whereby, and the things themselves, which in fields and by moisture do grow. The earth, then, is the place of the visible church, wherein are trees good and bad, some bearing fruit, some but leaves: but, as here it is hurt by this plague, it signifieth only the earthly ones, who are in it, but not of it; for the sealed ones are not of the earth, but albeit in the earth, yet the citizens of heaven. The sea, is the common worship, wherein men are joined, pure or impure, as it falleth, through the loathsomeness or deadliness of the waters, making accordingly the trees which grew thereby good or bad. Trees are men: of whom, such as are planted in the courts of God, are always fresh and flourishing; like these of paradise. Christians, good and bad, are in Scripture, so ordinarily called trees, as it were a vain thing to heap testimonies. This evil

then, was to overgo the whole visible church, doctrine, worship, and professors therein."

Brightman. Apocalypse, p. 242 ;—

"I understand therefore by wind, the force and power of the Holy Ghost, which Christ compareth to the wind, John iii., 8 ; 'The wind (saith he) bloweth whither it will : so is every one born of the Holy Ghost.' For as of old, that confused chaos, and that seed of this world of our's, could not otherwise consist, but by being quickened and refreshed by the Spirit which moveth itself above the waters, Gen. i., 2. So neither doth this earth, the sea, these trees here spoken of, feel any vital efficacy in themselves, unless that sanctifying wind do sit upon them, out of whose breathing they may draw their life and soul. It is not indeed in the power of the creature, to repress the force of the heavenly Spirit ; yet seeing they hinder the truth, which is the instrument whereby it is conveyed, it may worthily be said, that the passages and pores are shut up, by which it should breathe to our commodity."

Jones, Apocalypse, p. 222 ;—

"I begin by repeating what I formerly stated, that in the symbolical style of prophecy, the wind is used as an emblem of the Holy Spirit ; and consequently as in the instance before us, when the four angels are represented as 'holding the four winds, that the wind should not blow on the earth,' &c., it denotes the withholding of the influences of the Holy Spirit, which give life to the Christian profession, and without which it can be nothing else than a form of godliness without the power thereof."

Mayer, Apocalypse, p. 324 ;—

"Most expositors understand by these winds the Spirit of God in the preachers of the Word diffusing itself to all parts of the world," &c.*

SWEDENBORG, 'APOCALYPSE REVEALED,' verse 2 ;—

" 'And I saw another angel ascending from the rising of the sun,' *signifies*, the Lord providing and regulating : 'having the seal of the living God,' *signifies*, who alone

* Mayer, with other expositors, conceives these winds to be restrained by evil angels ; but it will be seen in the sequel that they are restrained by good angels.

knoweth all and every one, and can distinguish and separate them from one another.”

Poole's Synopsis, Apocalypse, p. 1764 ;—

“Christ himself the angel of the covenant, Mal. iii., 1, 2, who is simply called an angel, as in Exod. xxiii., 20, &c., as also Michael ch. xii. (Zegerius, Pareus, Cluverus, &c.) To him it pertains to guard the elect lest they perish, John x., 28. (Durham.) He alone is able to be the keeper and the administrator of the seal of God. (Cotterius, Durham, &c.) He alone also is sealed by the Father, John vi., 27, and sealeth others, giving life to whomsoever he will, John v., 21. (Forbes.) He alone hath accurate knowledge of the servants of God ; proving their hearts and reins ; in him alone are we sealed by the Spirit, 2 Cor. i., 22 ; Eph. i., 13, 14, &c. (Cluverus.)”

From the east, says Robertson, p. 305, signifies plainly a glorious character of Jesus Christ, who will at that time begin to shine gloriously in his Gospel.

Gill, p. 738 ;—

“The increated angel, the angel of the covenant, the Lord Jesus Christ: for who but he should have the privy-seal of heaven, who is the angel of the great council, as the Septuagint render Isa. ix., 6? and who could speak in such an authoritative manner to the four angels, saying, Hurt not the earth, &c., but he who is the head of all principality and power? and who should seal the servants of the Lord, but he who has them in his hands, and keeps them by his power, so that none of them shall perish? And to him agrees all that follows: ascending from the east, from Judea, from Zion, from whence Christ, as the salvation or Saviour of Israel, came, Psalm xiv., 7 ; and whose name is the east, as some render, Zech. iii., 8: he is the day-spring from on high, the Sun of righteousness, who rose from the east, the place of the rising sun, and brought light, life, and joy to his people, when he came to seal them. Compare with this Ezek. xliii., 1, 2, 4, and xlv., 1, 2, 3, 4, and xlvii., 1, 2, and xlvii., 1. Having the seal of the living God ; having the impress of Deity upon him, being the brightness of his Father's glory, and the express image or character of his person ; having a testimony, an authentic proof and demonstration of

his being the Son of God, of his being the true and living God ; as also a commission from God, as Mediator, being sealed by him ; and having all power and authority from him, to seal and secure the people which were given unto him, and for which purpose he now came : to which may be added, that Christ has the spirit, with his gifts and graces, without measure, by which the saints are sealed unto the day of redemption ; and moreover has likewise the seal of the book of life, or of eternal election, in his hands ; the elect are chosen in him, and the book of life, in which their names are to eternal life, is in his keeping, and is therefore called the Lamb's book of life."

Patrick Forbes, *Apocalypse*, p. 47 ;—

"Herein, come to be observed, the person actor, and the number sealed. The person is of great note, as being an angel, but of singular quality, even the Angel of the Covenant. This is clear, by his notes, and by his action. His notes are two : his coming up from the East ; and having the seal of God. In the first, are notable, the quarter whence he cometh, the East : and that he ascendeth therefrom. He cometh from the East, not only as our day-star and sun of righteousness, by frame of speech from natural lights, which all arise from the East, (and here, conveniently, sheweth him to be the light and life of his sealed ones, when spiritual darkness should possess all,) but this hath also a special allusion to the last chapters of Ezekiel : wherein, the goodly state of the church, under the Gospel, being described under legal types, not only is the glory of the God of Israel, seen to enter into the temple by way of the East, and the forefront of the house noted to be towards the East, and the land so divided amongst the tribes, as one end of each portion should reach to the East : but also, at the East door of the inner court of the temple (so situated, as, to each door thereof, men behoved to ascend by degrees, as this angel ascendeth from the East) none were permitted to enter or come forth but the Prince. All, both Prince and people, worshipped before that door ; but the Prince only went in and out thereat. Neither might the people come in the temple at all to worship, but when the Prince was in the midst of them : they came in together and went out together, yet at the East door none but He. And out of the East door came the waters, which did grow to a sea.

All, no doubt, to shew, that no light ought to come in God's house, but the Prince's light; neither any doctrine flow from the temple but his; who only entereth and cometh forth at the East door: in his light, all must walk, and worship; and therefore, no entry but when he entereth, no worship but when he is present, as in whom and for whom only it is accepted, and from whom only we are to take the rule thereof. His light riseth on all his own children, having all their portions reaching to the East. That this angel then, cometh from the East, it sheweth him to be the Prince: that he ascendeth, it noteth his coming into his temple, to be life and light to his sealed ones, in the midst of this darkness: even that Lamb upon Mount Sion, in the midst of those 144,000, chap. xiv., when all the earth followed the beast, chap. xiii. Consider well, for this state of Christ's church and his manner of presence in it, the eleventh chapter. His second note is, that he hath the seal of the living God. This seal he hath essentially, as he is the image of the invisible God, and ingraven character of the Father's person; having life in himself, as the Father hath life in himself. And he hath this seal, to seal others therewith; giving life to whom he will, as the Father quickeneth whom he will: for him hath the Father sealed. All the faithful have this seal; that is, are sealed therewith. But to have it in this degree, as therewith to be the sealer of God's saints, it is above the dignity of all creatures. He only is the master of God's great seal, sealing all God's children with the Holy Spirit of promise. The foundation of God abideth sure, and hath this seal, the Lord knoweth who are his. And this also he sealeth up in us, by his spirit of sanctification; so as who call on the name of the Lord depart from iniquity. Having this seal, we need not fear any darkness of Antichrist, for our anointing teacheth us all things; and the honor of our God so requiring, we have our seals in our foreheads, ready to give account of our hope to all that ask us."

Durham, Apocalypse, p. 257;—

"He is said to ascend from the East; either alluding unto Christ's names of sun, light, star, morning, &c.; shewing that as all light cometh from the East, so all comfort cometh by Christ, who seasonably and refreshfully manifesteth his care of

his church, as the rising of the sun after darkness: in which respect (Matt. xxiv., 27), Christ's coming is spoken of as lighting from the East, or it may be in allusion to that entry of the temple upon the East, by which only the Prince was to ascend, Ezek. xlv., 2, 3, whereby may be signified who this is who thus cometh into his church in a sovereign Princely way."

Wodehouse, Apocalypse, p. 181 ;—

"‘Sun-rising.’] This quarter which we call the east, was the cardinal point of first importance with the eastern nations of antiquity; because from that point was seen to arise the sun—that visible source of light and vital heat. In the camp of the Israelites, the eastern side was always the front, the honorable post. Here Moses and Aaron were stationed. And ‘The Sun of Righteousness’ (so our Lord is called) is said to emit his first beams of glory, his ‘day-star’ from that quarter. Hence the Jews appear to have reckoned their cardinal points by supposing a person to face the east, as the first and principal quarter of the heavens. To a man so stationed, the south is on his right hand, the north on his left, and the west behind him. In consequence of this distribution, the Syrians, who were to the east of Israel, are said to be ‘before Israel;’ the Philistines, who dwelt to the west, ‘behind’ them. Hobah is described as on the ‘left hand of Damascus,’ because it lay to the north of that city. The Europeans, on the contrary, have made the north their first and fronting point, and, as such, have placed it at the top of their maps. And from this cause, in political geography, the eastern bank of a river is termed its right bank, the western its left. This division is as ancient as the times of Homer :—

Εἷτ' ἐπὶ δεξιῇ ἰωσι, πρὸς ἡῶ τ' ἡέλιον τε
Εἷτ' ἐπ' ἀριστερά τοιγέ, ποτὶ ζοφὸν ἡέροεντα.

Iliad, xii., 239.

"The angel who now appears upon the earth to the angels stationed at its four corners, comes from the divine presence, with a divine commission, of which the seal he bears is a mark and earnest."

SWEDENBORG, 'APOCALYPSE REVEALED,' verses 2, 3 ;—

"‘And he cried with a loud voice to the four angels to

whom it was given to hurt* the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees,' *signifies*, the preventing and withholding by the Lord of a nearer and stronger influx into inferior principles: 'till we have sealed the servants of our God on their foreheads,' *signifies*, before they are separated who are in truths originating in good from the Lord."

Ibid., art. 347;—

"By sealing them on their foreheads is not meant to set a seal there, but to distinguish and separate those who are in the good of love from the Lord; for forehead signifies the good of love. . . . The reason why forehead signifies the good of love, is, because the face is the image of man's affections, and the forehead is the supreme part of the face; the brain, from which is the origin of all things of man's life, is next under the forehead. Inasmuch as the forehead signifies the love, good love in the good and evil love in the evil, therefore by sealing them on their foreheads, is signified to distinguish and separate one from another according to the love."

It has been seen that by the *four angels* is meant the universal heaven; by the *four winds*, the universal influx

* Whenever the four winds have been interpreted to signify the Holy Spirit, the usual observation has been, that to withhold or impede the influx of the Holy Spirit is the same as to hurt the earth, sea, and trees; because the members of the church, signified by these, live only in virtue of that influx. But Vitranga objects that the injury here anticipated does not arise from withholding the four winds or the influx of the Holy Spirit, but rather from not withholding them or letting them blow; and therefore he objects to such an interpretation. Nothing however is more certain than that the influx of the Divine presence into the soul may be, and is acknowledged to be, sometimes the source of fearful suffering. The reason is to be found in the contrariety of the two. "For," as Scott observes on 2 Cor. vi., 16, "righteousness and unrighteousness, light and darkness, Christ and Belial, might as easily associate in cordiality, as the believer and the unbeliever: all intercourse between them must be attended with restraint, disguise, or jarring sentiments and discord. Persons so discordant from each other would live in different elements; they would draw different ways, and counteract each other's purposes: so that the unbeliever must be a trial, a snare, a clog, and a hindrance to the believer." And *vice versâ*.

of the Holy Spirit, or Spirit of Truth. This influx of the Holy Spirit or Spirit of Truth through the heavens, is for a while to be withheld, in order that it may not do hurt. In the sequel we shall find that when the heavenly fire was cast from the altar down to the earth, evil consequences followed. So also when the seven angels sounded the seven trumpets; and again when they poured out their vials upon the earth: yet the fire was of heavenly origin, and so likewise were the trumpets and vials. The remarks therefore which will be made on the subjects of the fire, the trumpets, and the vials, are applicable also to that of the four winds. These remarks will be found, in their proper places, in the sequel.

Wodehouse, *Apocalypse*, p. 181;—

“‘A seal of the living God.’] Seals were in use with ancient nations to secure possessions; each person having his peculiar mark which ascertained the property to be his own. ‘Signare, quid est nisi proprium aliquid ponere? Ideò rei ponis signum, ne res, cum aliis confusa, à te non possit agnosci.’ Hence the seal of God is his mark by which He ‘knoweth them that are his.’ Under the law of Moses, circumcision is represented to be the seal which *separated* the people of God from ‘the heathen who did not call upon his name.’ And, in this sense, the sacrament of baptism, succeeding to circumcision, was called by the fathers of the church, the seal of God: but in the Gospel, this divine seal is more accurately described to be the Holy Spirit of God. They who have this Spirit, are marked as his. Our Lord Jesus Christ is represented as possessing eminently this mark. Generally, all ‘who name the name of Christ, and depart from iniquity,’ are said to be thus divinely sealed. By the seal of God, then, is signified that impression of the Holy Spirit upon the heart of man, which preserves in it the principles of pure faith, producing fruits of piety and virtue. This is the seal which marks the Christian as the property of the Almighty, and consequently under his providential protection.” So Augustin.

Lauretus, art. *Signaculum*;—

“A seal is Christ (Ambrose, Rupertus, Gregory, Jerome); on the heart, that we may always love him; on the forehead, that we may always confess him; on the arm, that we may always perform good works.”

“A seal of likeness may, on the contrary, be said to be the devil, because the devil endeavors to impress his own image (Origen, Gregory). Again; Christ is a seal of likeness, according to which he impresses the image of God. Or Lucifer is called a seal of likeness on account of the impression he makes, as bearing a resemblance to himself. In the case of the seal on the ring, such a likeness is expressed in the way of an image, which in the seal itself exists essentially.”

Cruden's Concordance, art. *Seal*;—

“The grace of sanctification wrought in the soul by the Holy Ghost is the seal of assurance of our redemption to come, of a joyful resurrection. Eph. iv., 30, ‘And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.’ One observes that in the comparison of our sanctification with sealing, there are the following circumstances of likeness: 1. The letter written, or cabinet filled with treasure, is every good Christian, 2 Cor. iv., 7; Heb. x., 16. 2. The wax appointed to be sealed is the relenting heart of man, apt to take any impression, Psalm xxii., 14. 3. The sealer is the Holy Ghost, Eph. i., 13; iv., 30. 4. The seal itself is the Word of God, which being applied to the heart, makes an impression upon it. 5. The sealing, or impression active, is the act of applying the Word of God, whether precept or promise, by the Holy Ghost within and the minister without, to the hearer. 6. The print or impression passive, or the image of the seal left in the wax, is the knowledge, faith, and love of that truth, holiness, and happiness which God originally hath in himself, and his Word from him; and the new man hath the true image thereof in himself, Eph. iv., 23; Col. iii., 10. 7. The use and end of this sealing is the secrecy and safety of the thing sealed from the eyes of curiosity, and hands of violence, wherewith strangers or enemies would abuse it. So the children of God are past the censure of the wicked world, 1 Cor. ii., 15; iv., 3. They are preserved as precious things, for God's own use to be with him in heaven, 2 Tim. ii., 20, 21. They are freed from the

malice and violence of men and devils and from the stroke of God's justice, Ezek. ix., 4; Matt. xvi., 18."

It is said that the servants of God are sealed on their *forehead*. "*Janua animi frons est*," is a saying of Cicero.

Brixianus, Symbolical Dictionary, art. *Frons*;—

"The forehead of the priest on which was placed the lace containing the name of God, as in Exod. xxviii., 38, signifies the *manifestation of the heart*; or it signifies that confession by the mouth and by works which ought to be made by the faithful; (Glossa Ordinaria, Exod. xxviii.)."

Marloratus, Apocalypse vii., 3;—

"Here seemeth to be an allusion to the mystery of the golden plate upon the forehead of the high priest, wherein was engraven the name of the Lord, Exod. xxviii., 38. And moreover to the blood of the Lamb, wherewith the posts of God's people were marked, that they might be safe from the angel that destroyed, Exod. xii., 13. Moreover they be sealed as many as are marked with Christ's spirit in their hearts, and who through steadfast faith and utter renouncing of themselves, are not ashamed to confess Christ's name unfearfully both in confession of mouth and also in behavior of life and conversation, before this forlorn and sinful world." (Sebastian Meyer.) So also Dean Wodehouse, Archdeacon Manning, Ser. xix., vol. iv.

Religious Tract Society, Comments: Symbolical Language of Prophecy;—

"To seal or set a mark, signifies *separation* to his service who seals."

To the same effect is the interpretation of Andreas Cæsariensis, who regards the *sealing* as indicating *distinction* and *separation*; of Bossuet, who interprets it as implying *separation*; as do likewise Cotterius, Durham, &c.

As this act of sealing therefore forms a part in the process of the Last Judgment, so we may observe that *judgment* is generally regarded as of two kinds, *Judicium Discretionis* and *Judicium Condemnationis*. It is the *Judicium Discretionis* which is here signified, or the judgment which

consists in discreting, discriminating, distinguishing, or separating; and which takes place previously to the *Judicium Condemnationis*. This *Judicium Discretionis* is shewn in the fifth and sixth seals, and is the first actual change effected in the process of the restitution of all things to their veritable order: concerning which see chap. xx.

SWEDENBORG, 'APOCALYPSE REVEALED,' verses 4—8;—

“ ‘And I heard the number of them which were sealed, an hundred and forty and four thousand,’ *signifies*, all who acknowledge the Lord to be the God of heaven and earth, and are in truths of doctrine originating in the good of love from him through the Word: ‘sealed out of every tribe of Israel,’ *signifies*, the Lord’s heaven and church composed of them: ‘of the tribe of Juda were sealed twelve thousand,’ *signifies*, celestial love, which is love to the Lord, and this in all who are to be in the New Heaven and the New Church: ‘of the tribe of Reuben were sealed twelve thousand,’ *signifies*, wisdom derived from celestial love, appertaining to them: ‘of the tribe of Gad were sealed twelve thousand,’ *signifies*, uses of life, which are of wisdom derived from that love, appertaining to them: ‘of the tribe of Aser were sealed twelve thousand,’ *signifies*, mutual love appertaining to them: ‘of the tribe of Naphtali were sealed twelve thousand,’ *signifies*, a perception of use and of what use is, appertaining to them: ‘of the tribe of Manasses were sealed twelve thousand,’ *signifies*, the will [or desire] of serving, and of action, appertaining to them: ‘of the tribe of Simeon were sealed twelve thousand,’ *signifies*, spiritual love, which is love towards our neighbor appertaining to them: ‘of the tribe of Levi were sealed twelve thousand,’ *signifies*, the affection of truth grounded in good, from which is derived intelligence appertaining to them: ‘of the tribe of Issachar were sealed twelve thousand,’ *signifies*, good of life appertaining to them: ‘of the tribe of Zebulon

were sealed twelve thousand,' *signifies*, the conjugal love of goodness and truth appertaining to them: 'of the tribe of Joseph were sealed twelve thousand,' *signifies*, the doctrine of good and truth appertaining to them: 'of the tribe of Benjamin were sealed twelve thousand,' *signifies*, a life of truth grounded in good according to doctrine appertaining to them."

Durham, Apocalypse, p. 258;—

"By Israel and the tribes thereof, sometimes in Scripture are understood the Israelites who were come of Jacob according to the flesh; this is the most proper and usual meaning. Sometimes again by Israel is understood the church of God under the Gospel, who profess the faith of Abraham, of whatever nation and people they be of; as Gal. iii., 29, and vi., 16, &c.: called Israel, 1. Because they are a spiritual seed to Abraham, who is the father of all them that believe. 2. Because they are admitted to the same essential privileges and promises which the Israelites once had, Rom. ii., 17, 24. They are ingrafted in the same olive-tree; and now in Christ Jesus there is neither Jew nor Gentile. 3. It is frequent to set forth the worship of the New Testament under the names of that which belongeth to the Old, and to style the Gospel church by the name of Jerusalem, which is above; and therefore it is agreeable to this, that the possessors of the New Testament should pass under the title of Israel, especially in this prophecy, in which the old titles are so frequently applied unto the new state of the church. We conceive the last, to wit, the spiritual seed of Abraham or the Gospel-church, to be meant here by the tribes of Israel; and not Jews by nature only."

Again;—

"1. Such are understood by Israel here, as were to be kept free from Antichrist's pollution: now, these are not only Jews, but mainly Gentiles, as the event and time, to which it is applicable, doth evince. 2. If by this sealed number of 144,000 we are to understand all these who during Antichrist's tyranny shall be kept free of his pollutions, and if they are to be contradistinguished from the plurality of the church who wandereth and goeth a whoring after the beast, then they cannot under-

stand them to be Jews only, but the pure part of the church, of whatsoever nation they be: but the former is clear, to wit, that by these are to be understood all the pure part of the church, as contradistinguished from Antichrist's followers, as will appear, 1. By comparing the end of their sealing here with chap. ix., ver. 4, and chap. xiii., ver. 8; for, they that are sealed here, are the servants of our God; to wit, all who adhere to Him. 2. The end of their sealing, is, to keep them from that defection whereinto all others not sealed are involved, as the effect cleareth. 3. Those that are passed by, are left open to this storm, and carried away with it; therefore this sealing must take in all the elect during that time, of whatsoever nation they be, seeing no elect can be understood to be unsealed, and so left open to this storm, as is clear, chap. ix., 4. They must therefore be understood under the name of Israel who are thus sealed. 2. It will further appear by comparing this with chap. xiv., vers. 1—4, where these 144,000 are particularly mentioned as the virgin church, distinguished from the adulterous world; and at the turn of Antichrist's dominion, as if it were particularly recorded, that notwithstanding of Antichrist's tyranny and the world's defection with him, yet all whom God had appointed to life, were kept from that defection; and therefore this number must comprehend all such (being a definite for an indefinite) who during his tyranny should be kept free, and therefore it is not to be restricted unto the natural Jews."

Poole's Synopsis, Apocalypse, p. 1768;—

"It is here intimated that elect Christians should be gathered out of the church which is spread throughout all quarters of the world; as formerly the tribes of Israel in the land of Canaan were dispersed through the south, east, north, west, and intermediate places (Graves)."

Pareus, Apocalypse, p. 143;—

"There are also some of our interpreters who expound this number 144,000 of believing Jews, and apply the great multitude spoken of, ver. 9, to the church of the Gentiles."

"But leaving such men's opinions, I follow the exposition of my anonymous; of all the tribes of the children of Israel, that is, of all nations imitating the faith of Israel: because God

hath elected some to salvation out of every part of the world, Christ also shall have his sealed ones in all places where Antichrist reigneth. Besides, the believers of the Gentiles are often in the New Testament called by the name of Israel, as following Israel's and Abraham's faith; Rom. iv., and ix., 6, 'For they are not all Israel, which are of Israel,' &c. Now these are compared to the twelve tribes of Israel, because they succeeded in their place: and therefore it is said they shall sit on twelve thrones to judge the twelve tribes of Israel, who were apostated from God and Christ."

"The distribution therefore of these sealed ones, according to their tribes, is not to be taken literally, but by a certain similitude, because God hath substituted other special nations, instead of those apostatical tribes, in which He hath a certain number of sealed ones, that is, ordained to life eternal. And the reason hereof is apparent: because the twelve carnal tribes of Israel before the manifestation of this revelation, were lost by the destruction of Judea and Jerusalem; much less do they remain to this day: for touching the small remainder of the Jews now in their dispersion, it is altogether uncertain of what tribes they are."

Pearson, *Apocalypse*, p. 131;—

"But perhaps they may, with greater propriety, be understood of the spiritual Israelites, of the church of the redeemed, who, having been found faithful amidst all their trials, will be finally admitted to their glory and their reward."

The Family Bible, *Apocalypse*;—

"As the church of Christ was first formed out of the Jewish, so here, vers. 4—8, the spiritual Israel is first mentioned; and the number of the thousands of Israel, 144,000, is that of the twelve patriarchs, multiplied by the twelve apostles, which we shall find to be a sacred number throughout the Revelation (Bishop Newton)."

"As the heads of the twelve tribes of the Jewish nation represented the whole body of that people, so these good and faithful Christians are here styled the true Israel of God, who are built upon the foundation of the twelve apostles of Christ, steadily adhering to the doctrine and worship taught by them.

The number here mentioned, 144,000, is not intended to signify a precise and exact number ; but, generally, to shew the number of sincere and virtuous Christians to be considerable, though small in comparison with the greater numbers of apostate and idolatrous Christians in the future times of the church (Pyle)."

Gauntlett, Apocalypse, p. 92 ;—

"The twelve tribes here do not literally signify the twelve tribes of Israel, but symbolically the Christian church, or more properly the sincere and spiritual part of the Christian church. A large definite number is put for an indefinite. It consists of twelve thousand of each of the tribes of Israel, in all an hundred and forty-four thousand. This number expresses fulness or perfection : for though the number seven is the number of perfection with respect to God, the number twelve, from the twelve patriarchs and twelve apostles, is the number of perfection in relation to the redeemed."

We have hitherto treated only in a general manner of these tribes, as signifying Christians.

It has already been seen, however, that Swedenborg treats of them specifically, as denoting certain *specific classes* of Christians. He also observes, that the particular *order* in which the tribes are enumerated has likewise its own special significance. Both of these principles are recognized and confirmed by Haymo, Primasius, Ambrose Ansbert, Richard of St. Victor, the Glossa Ordinaria, De Lyra, Matthias Sueciæ, Ribera, Bede, Rupertus, Viegas, Anselm Archbishop of Canterbury, Aquinas, &c. It is not, however, our intention to enter into the particulars of this interpretation ; but rather to establish general principles, and to develope only the great outline of the Apocalypse ; for this being accomplished, all the rest will follow as a matter of course.

It remains to notice three particulars concerning the enumeration of the tribes : the first relates to the number, viz., 144,000 ; the second to the order of enumeration ; the

third to the omission of the tribe of Dan, and the substitution of Levi in its place.

First; that the number 144,000 is mystical, nearly all commentators seem to agree,* as also in the general signification of the number. We shall first present the interpretation of Swedenborg, and afterwards those of other authors.

Swedenborg, 'Apocalypse Revealed,' art. 383;—

“‘And I heard the number of them which were sealed, an hundred and forty and four thousand,’ *signifies*, all who acknowledge the Lord to be the God of heaven and earth, and are in truths of doctrine originating in the good of love from him through the Word.”

“The reason why these are signified by 144,000 out of the twelve tribes of Israel, is, because the twelve tribes of Israel signify the church, as composed of those who are in good and truth from the Lord, and acknowledge him as the God of heaven and earth. By the number 144,000, *all* these are understood; for by that number the same is signified as by twelve; because it arises from multiplying twelve by twelve, and then by multiplying it by a hundred and by a thousand; and any number whatsoever multiplied into itself, and then multiplied by 10, 100, or 1000, hath the same signification as the original number. Therefore the number 144,000 signifies the same as 144, and this last the same as twelve, because twelve multiplied by twelve makes 144. In like manner the 12,000 sealed out of each tribe, being multiplied by 12, makes 144,000. The reason why the number twelve signifies *all*, and is predicated of truths originating in good, is, because 12 is the product of 3 and 4 multiplied by each other; and the number 3 signifies all respecting truth, and the number 4 all respecting good; wherefore *twelve*, in this case, signifies *all as to*

* Ribera understands the number literally.

truth originating in the good of love. That all numbers signify adjuncts to things, determining the quality or quantity of them, may appear evidently from numbers in the Apocalypse ; for if these had not some signification, there would be no sense in many passages. From what hath now been said it may be seen, that by 144,000 sealed, and by 12,000 out of each tribe, it is not meant that so many were sealed and elected out of the tribes of Israel ; but all who are in truths of doctrine originating in the good of love from the Lord. This is what is signified in general by the twelve tribes of Israel, and also by the Lord's twelve apostles ; but in particular some truth grounded in good is signified by each tribe and by each apostle. . . .”

Ambrose Ansbert, Apocalypse, chap. vii. ;—

“This number which is finite must be understood as signifying one that is infinite, and to be most certainly reputed as a sacred and mystical number, to signify the innumerable multitude of the elect. For by this is designated all the church in its elect members ; nor does it seem to pertain to the twelve tribes in the literal sense. Hence it is that the city of Jerusalem descending from heaven, is described as being on every side twelve thousand furlongs, and the circuit of the city cubically a hundred and forty-four thousand cubits. But let us see in what manner this number designates the amount of the elect. Who will deny that in sacred Scripture the number *three* is a *perfect* number ; especially as it exhibits the highest and principal good, *i.e.*, the Trinity, which is God ? Nor does any one doubt that the number *four* also is a *perfect* number, whether on account of the four well-known parts of the world, or the four rivers of paradise which are the four gospels, or the four cardinal virtues. Whether we multiply three by four, or four by three, we come to the number twelve, which is itself regarded as sacred on account of the twelve tribes or twelve apostles. A *thousand* also is a number which frequently designates *universality* ; as where it is said, ‘He hath commanded his word unto a thousand generations.’ ” . . .

Cornelius a Lapide, in his Commentaries upon this pas-

sage, observes that the number *twelve* is the symbol of *perfection* and *universality*; that the number *three* signifies *perfection*, and *four* signifies *universality*, as relating to the four quarters of the world, east, west, north, and south; of which opinion also were Bede and Peter Bongus; that Augustin likewise says that the number 144 signifies universality, since it is a square; for 12 multiplied into 12 make 144; that it therefore signifies an entire and perfect multiplication of faithful Jews, their marvellous concord among each other, and their commensuration by square and just principles, as it were. The same, says A Lapide, is taught by other interpreters *passim*.

Anselm, Archbishop of Canterbury, says, that *three* has reference to the Trinity; *four*, to the four quarters of the world; and that a *thousand* signifies perfection; and that it is of these that 144,000 is composed, which therefore involves the idea of universality, perfection, &c. A similar interpretation is given by the Glossa Ordinaria, Bossuet, &c.

Lowman, Apocalypse, chap. vii., p. 54;—

"This single passage, says (Bossuet) the Bishop of Meaux, may shew the mistake of those who always expect the numbers in the Revelation to be precise and exact; for is it to be supposed that there should be in each tribe 12,000 elect, neither more nor less, to make up the total sum of 144,000? It is not by such trifles and low sense the divine oracles are to be explained. We are to observe in the numbers of the Revelation, a certain figurative proportion which the Holy Ghost designs to point out to observation. As there were twelve patriarchs and twelve apostles, twelve becomes a sacred number in the synagogue and in the Christian church. The number of twelve first multiplied into itself, and then by a thousand, makes 144,000. The bishop observes in the solid proportion of this square number, the unchangeableness of the truth of God and his promises: perhaps it may mean the beauty and stability of the

Christian church, keeping to the apostolical purity of faith and worship."

Bishop Lowth, Commentaries, Ezekiel xlviii., 7 ;—

"The twelve tribes denote the pure Christian church in the New Testament ; see Luke xxii., 30 ; Rev. vii., 4, &c. Twelve is an hieroglyphical number, in the same book, denoting the true church built upon the doctrine of the twelve apostles ; see Rev. xii., 1 ; xxi., 14. By the same analogy the number of 144,000, Rev. vii., 4 ; xiv., 1, signifies the church of pure Christians, who continue steadfast in the apostolical doctrine ; twelve being the square root out of which that number ariseth."

So likewise Wodehouse, p. 186, who regards the number 144,000 as signifying fulness and perfection.

Secondly ; in regard to the peculiarity observable in the *order* in which the tribes are enumerated, Haymo observes, that they are mentioned not in the order of carnal generation, but of spiritual, and according to a spiritual interpretation of the names. Ribera makes the same remark, and says that it is the order of a spiritual nativity which is here observed. The same likewise is maintained by Bede ; also by Ambrose Ansbert, who treats the whole as a spiritual catalogue of spiritual tribes ; also by Primasius, who treats of them according to the spiritual sense of their names, and their order in spiritual gifts and degrees of proficiency. To these might be added numerous other authors, such as Aquinas, &c. ; but it is not our intention to enter into details. We shall merely subjoin the following remarks of Swedenborg from the *Apocalypse Explained*, art. 431, p. 65 ;—

"Two arcana concerning the Twelves Tribes are here observable. 1. That their ordinations or arrangements were representative of the arrangements of the angelic societies in the heavens ; whence it is that they represented all things of the church ; for heaven and the church act as one. 2. That the representation of heaven and the church is deter-

mined according to the order in which they are named ; and that the first name or first tribe is the index from which the things which follow are determined, consequently from which the things of heaven and the church are determined with variety."

Thirdly ; with regard to the peculiarity observable in the omission of the tribe of Dan, Wodehouse remarks, p. 186 ;—

"To the reader who compares the names of the tribes and their order as exhibited in this passage, with parallel places in the Bible, some peculiarities will appear. The chief of which peculiarities are, that the tribe of Dan is omitted, and that of Levi, which, being dispersed among the other tribes for the purposes of ministration, had no allotment in Canaan, is taken into its place. A reason may be assigned for the readmission of Levi. This tribe had been excluded, because, separated for the priesthood, it had its provision in another form ; but now being to enter on the heavenly Canaan, where there is no temple, where *all* are priests to God, there is no longer need of a peculiar priesthood : and therefore this tribe seems properly to resume its ancient station among the brethren. For the omission of Dan the reason commonly given, is, that this tribe by its early apostacy became the common receptacle of idols and corrupter of the rest, Judges xvii. The same cause is assigned for the omission of the name of Ephraim ; the name of Joseph the father being here used instead. There appears to have been an ancient notion or tradition in the church, mentioned in the fourth century by Jerome, Ambrose, and by Gregory Nazianzen, that when Antichrist should come, he should be a Jew, and of the tribe of Dan ; which opinion might take its rise, in some degree, from this omission of Dan among the sealed ; though we may trace it in Irenæus, who seems to have collected this notion principally from Jer. viii., 16."

Alcasar, who interprets the tribe of Dan in an evil sense, observes in his Commentary, that—

... "The tribe of Dan verged more than all the others to the north, and was more remote from Jerusalem and the temple.

Which two things befel it, not because it had occupied the place before assigned to it by God, but rather because, led by its own counsels, it had deserted it; as is evident from Judges xviii., 19. Moreover in Joshua xix., Dan is enumerated as the last of the other tribes; and the same thing occurs in the vision of Ezekiel; although in chap. xlvi., the tribes are there disposed in a new method, viz., seven to the north of the temple, and six to the south. Nevertheless Dan still remained the nearer to the north, and the more remote from the temple. Nor do I doubt that in that vision the prophet is speaking of the new Israel, and new patriarchs, in whose number there would not be wanting a Dan to represent false and pretended Christians.”

According to Swedenborg, Dan does not represent false Christians, but Christians and others who are in falses. For Dan was indeed farthest from the temple, and nearest to the north, and hence represented those who are more remote from God, heaven, and the church, and yet who are not thereby excluded from heaven; although they are brought into great temptations: we read however that they come out of their tribulation. For this reason, although not enumerated among the tribes, Dan represents the innumerable multitude, which, though it is distinguished from the tribes, and in relation to the tribes is extrinsic or external; yet bears the same relation to the tribes as the Gentiles to the spiritual Church. Indeed, that this innumerable multitude represents the Gentile church in contrast with that of the spiritual Israel, is the opinion of the Glossa Ordinaria, Bede, Lightfoot, Robertson, Wodehouse, and others too numerous to mention.

Swedenborg, ‘Apocalypse Revealed,’ art. 362;—

“In the enumeration of the tribes of Israel neither Dan nor Ephraim are named: the reason is, because Dan was the ultimate of the tribes, and his tribe dwelt the most remote of any in the land of Canaan, and therefore could not signify anything in the Lord’s new heaven and new

church, where there will be none but such as are celestial and spiritual. On which account Manasses is put instead of Dan. That Joseph is put instead of Ephraim, may be seen above, art 360."

Swedenborg, 'Apocalypse Explained,' art. 450 ;—

"Amongst these twelve tribes, from each of which twelve thousand are said to be sealed, the tribe of Dan is not mentioned, but in the place thereof the tribe of Manasseh. The reason of this is, because by the tribe of Dan were represented and signified such as are treated of in the following verse: 'After these things I saw, and behold, a great multitude, which no one could number, of all nations, and kindreds, and tongues, and people, standing before the throne and before the Lamb, clothed with white robes, and palms in their hands,' verse 9, &c. For these signify such as were not in the essential truths of heaven and the church, but in the good of life according to the doctrinals of their religion, which, as to the most part, were not genuine truths but falses; but were nevertheless accepted by the Lord as truths, because they were in the good of life, by virtue of which the falses of their religion were not tinctured with evil but bent to good. The reason why they were taken in the place of Dan, is, because the tribe of Dan was the last of the tribes; and therefore, in the kingdom of the Lord, it signifies the ultimate, in which they are who are in the good of life and faith according to their religious principles, in which there are not genuine truths."

Ibid., art. 451 ;—

"It is to be well noted, that no one, whether he be within the church where the Word is, or out of that church, is damned hereafter, if he live a good life according to his religion; for it is not the fault of such that they do not know genuine truths. Wherefore inasmuch as the good of

life contains within it THE AFFECTION OF KNOWING TRUTHS, when such come into the other life, they easily receive truths, and imbibe them. The case is altogether otherwise with those who have lived an evil life and trifled with religion."

In order to understand the nature of these observations, and those which are about to follow, it is necessary that the reader should refer back to Vol. I., p. 336, art. Nicolaitans, under the church of Pergamos; in which notice is taken of the 18th Article of the Church of England.

"They also are to be had accursed, that presume to say that every man shall be saved by the law or sect which he professeth; so that he be diligent to frame his life according to that law and the light of nature. For Holy Scripture doth set out unto us only the name of Jesus Christ, whereby men must be saved."

There is here, says Bishop Burnet, a great difference between being saved *BY* that law, and being saved *IN* that law. The Article does not deny that such persons will be saved; it only denies they will be saved *by* that law, and *by* that light. Therefore it is quite consistent with this Article to say, that whatsoever be the law or sect men profess, provided they are diligent to frame their lives according to that law and the light of nature, they will be saved; although neither that law nor that light are the means by which their salvation is effected, but only the truth as it is in Christ Jesus.

This is the doctrine here inculcated by Swedenborg; for if a man live a good life according to his religion, and yet that religion contain false doctrine, he is not saved by that false doctrine, but in spite of it. All that the false doctrine does is to plunge him into spiritual temptations, and tribulations; yet in virtue of his good life he comes out of them safely, because it leads him afterwards to wash his robes white in the blood of the Lamb, *i. e.*, to purify himself

from falses by the doctrines of the cross ; for, as Mr. Horne observes, "by the blood of the Lamb is here signified the doctrines of the cross."

Therefore this view of the subject sanctions neither that dogma which anathematises all who are out of the pale of the church ; nor that which teaches that it is of no consequence to a man what he believes, provided he conform his life to his belief. Swedenborg is expressly speaking of that good of life in which there is interiorly AN AFFECTION OF KNOWING TRUTH ; which is a very different thing from that apparent good of life which is accompanied with an indifference to truth, or which regards truth and error with an equal eye, and places both upon the same footing. For by Dan are meant only those who come safely out of the great tribulation occasioned by their errors, and who ultimately wash their robes white in the blood of the Lamb ; because, although they had been in error, they had nevertheless been interiorly in *the affection of knowing truth*, and consequently receive it when it is made known to them.

SWEDENBORG, 'APOCALYPSE REVEALED,' verses 9—17 ;

" 'After this I beheld, and lo, a great multitude, which no man could number,' *signifies*, all the rest who are not among the above recited, and yet are in the Lord's new heaven and his new church, and are those who compose the ultimate heaven and the external church, whose quality no one knoweth but the Lord alone : 'out of all nations, and tribes, and peoples, and tongues,' *signifies*, all in the Christian world who are principled in religion from good and in truths from doctrine : 'standing before the throne and before the Lamb,' *signifies*, hearing the Lord and doing what he commands : 'clothed with white robes, and palms in their hands,' *signifies*, communication and conjunction with the superior heavens, and confession from divine truths : 'crying with a loud voice, and saying, Salvation to our

God which sitteth upon the throne and unto the Lamb,' *signifies*, an acknowledgment from the heart that the Lord is their Saviour: 'And all the angels stood round about the throne, and the elders, and the four animals,' *signifies*, all in the universal heaven: 'saying, Amen,' *signifies*, divine truth and confirmation from it: 'blessing, and glory, and wisdom, and thanksgiving,' *signifies*, divine spiritual things of the Lord: 'and honor, and virtue, and strength,' *signifies*, divine celestial things of the Lord: 'unto our God for ages of ages,' *signifies*, these things in the Lord, and from the Lord to eternity: 'Amen,' *signifies*, the consent of all: 'And one of the elders answered, saying unto me, Who are these which are arrayed in white robes, and whence came they? and I said unto him, Lord, thou knowest,' *signifies*, a desire of knowing and wish to ask, and the answer and information: 'and he said, These are they which come out of great affliction,' *signifies*, that they are those who have been in temptations, and have fought against evils and falses: 'and have washed their robes,' *signifies*, who have cleansed their religious principles from evils and falses: 'and have made them white in the blood of the Lamb,' *signifies*, and purified them from falses of evil by truths, and so have been reformed by the Lord: 'therefore they are before the throne of God, and serve him day and night in his temple, and He that sitteth on the throne shall dwell among them,' *signifies*, that they are in the presence of the Lord, and constantly and faithfully live according to the truths which they receive from him in his church: 'they shall hunger no more, neither thirst any more,' *signifies*, that hereafter neither goods nor truths shall fail them: 'neither shall the sun light on them nor any heat,' *signifies*, that hereafter they shall have no concupiscences to evil nor to the false of evil: 'for the Lamb which is in the midst of the throne shall feed them,' *signifies*, that the Lord alone will

teach them : ' and lead them unto living fountains of waters,' *signifies*, and lead them by truths of the Word to conjunction with himself : ' and God shall wipe away all tears from their eyes,' *signifies*, that they shall no longer be in combats against their evils and falses, and thereby in sorrows, but in goods and truths, and thence in heavenly joys from the Lord."

Again, art. 363 ;—

"The Lord's church is also internal and external ; they who are meant by the twelve tribes of Israel, are those who constitute the Lord's internal church ; but they who are now mentioned, are those who constitute the external church, and cohere as one with the others above recited, as inferiors with the superiors, consequently as the body does with the head ; for which reason the twelve tribes of Israel signify the superior heavens and also the internal church, but these signify the inferior heavens and the external church."

Gauntlett, Apocalypse, p. 93, applying to the sealed of the twelve tribes, what belongs rather to the innumerable multitude ;—

"The number of the sealed evidently includes all real Christians, and shews us that not one of them shall escape the notice and approbation of God. This representation of the people of God, in allusion to the twelve tribes of Israel, may perhaps be intended to teach us a lesson of candour, and to shew us that He will accept and seal real Christians of all sects and denominations. At least the circumstance may be suitably accommodated to impress such a lesson upon our minds. Who will venture to assert that any division of the visible church of Christ is exclusively modelled upon the standard of perfection ? Or who will aver that any such external standard in every particular is given ? Let this consideration, therefore, taken in connexion with the state of the church of Christ, as it exists in fact, teach its members mutual charity and forbearance. It becomes the children of God to divest themselves of that bigotry which inclines some men to consider no others as Chris-

tians but those who belong to their church. The true Christian will love all that love the Lord Jesus Christ in sincerity. He will see that imperfections exist in every division of the visible church. He will acknowledge also that every part of the building, which in its essentials is erected upon the foundation laid by Christ and his apostles, contains those who are 'members of Christ, children of God, and heirs of heaven.' Let us then love as brethren all those whom God receives as his children; and while we look back with satisfaction on the grand simplicity of the apostolic church, let us look forward with hope and exultation to the glorious period, when the church of Christ will again be one in faith, and hope, and love."

Wodehouse, p. 190;—

"‘Therefore,’ &c.] The remaining part of this chapter contains a figurative description, very simple and very interesting, of the future happiness of this redeemed multitude. But the interpretation of it is so obvious, to those who are in the least degree acquainted with the language of Scripture, that I shall content myself with referring to some of the principal passages of the Old and New Testament, where the same figurative language is applied in the same manner."

"Ib. ‘Serve him,’ &c.] Ezek. xxxvii., 23, 28; Psalm xvi., cxl., 13; Isaiah xxxii., 17; lxxv.; lvii., 15; Ezra ix., 8; John xiv., 23; Eph. iii., 17; 2 Cor. iv., 16; 1 John iii., 24."

"Ver. 16, ‘Hunger, thirst,’ &c.] Isa. xxxii., 2; xlix., 10; lxxv., 13; Ezek. xxxiv., 29; John vi., 14, 35."

"Ver. 17, ‘Like a shepherd.] Isa. xl., 11; xlix., 10; Psalm xxiii., 1; lxxx., 1; Jer. xxxi., 10; and see note, ii., 27."

"Ib. ‘Tear.’] Isa. xxx., 19; xxv., 8."

CHAPTER VIII.

THE CHURCH OF THE REFORMED IS HERE TREATED OF.—THE NATURE AND QUALITY OF THOSE THEREIN WHO ARE PRINCIPLED IN FAITH ALONE.—THE PREPARATION OF THE SPIRITUAL HEAVEN FOR COMMUNICATION WITH THEM.—THE EXPLORATION AND MANIFESTATION OF THOSE THEREIN WHO ARE IN THE INTERIORS OF THAT FAITH.—NEXT, OF THOSE THEREIN WHO ARE IN ITS EXTERIORS.—WHAT THEY ARE IN REGARD TO THE UNDERSTANDING OF THE WORD.—THAT THEY ARE IN FALSES AND THENCE IN EVILS.

ALTHOUGH from the heading of this and some of the following chapters, it will be seen that Swedenborg regards the Trumpets and Vials as referring to the Reformed or Protestant churches, yet it is necessary to remember that he does so only because of their being comprised within the Seven Churches, which are the real subjects of the judgment. Hence it was impossible to exclude them from the Apocalyptic judgment, without excluding them also from the Seven Churches, or the church catholic or universal.

If what is said by the most eminent Protestant writers under the various churches in our first volume be true, particularly in regard to the church in Thyatira, the reader must be prepared to find the subject followed out in the sequel. “For judgment must first begin at the house of God.”

The application of the Trumpets and Vials to the Protestant churches, therefore, is not arbitrary; but arises out of the necessity of the case; *i. e.*, out of the very plan and structure of the Apocalypse itself, as viewed abstractedly from all other considerations; as will be further seen in the sequel.

Moreover, in the Seven Churches the Reformed have included themselves, and therefore if the Seven Churches are judged, the Reformed must be judged.

SWEDENBORG, 'APOCALYPSE REVEALED,' chap. viii., verse 1 ;—

“ ‘ And when He opened the Seventh Seal,’ *signifies*, exploration from the Lord of the state of the church, and thence of the life of those who are in his spiritual kingdom, who are they that are in charity and its faith ; in this case, they that are in faith alone : ‘ there was silence in heaven as it were half an hour,’ *signifies*, that the angels of the Lord’s spiritual kingdom were greatly amazed, when they saw those who said they were in faith, in such a state.”

Cornelius a Lapide, interpreting this silence, observes, p. 157 ;—

... “ It signifies a tacit awaiting and consideration of the seven trumpets and plagues, as of things great, unusual, and stupendous ; hence, as it were, a consequent *admiration* and heavenly *stupor* even to silence ; *astonishment*, namely, and *admiration* both at the glory of the saints who were sealed, and beheld under the sixth seal, as also at the punishments of the wicked contained under the seventh seal. For, says he, ‘ when he had opened the seventh seal, there was silence in heaven for the space of half an hour.’ And he immediately adds, ‘ and I saw seven angels standing before God, and to them were given seven trumpets.’ ”

Viegas, Apocalypse, p. 373 ;—

“ We are of opinion, therefore, that as the punishments which follow and which are inflicted on the unbelieving and other reprobates, are very terrific and dreadful, demonstrating the utmost wrath and fury of God upon the impious, . . . so this silence which is made in heaven for about the space of half an hour, expresses the great *admiration* of all the heavenly inhabitants ; who, on account of the novelty, magnitude, and terrific nature of the punishments and plagues, being as it were *stupified with admiration*, are said to be silent for half an hour. For the novelty of a thing, conjoined with the terror and fear

it inspires, takes away the voice and breath of the beholder. In this sense it is said of Alexander of Macedon in Maccabees i., 3, that when he had smitten Darius king of the Persians and Medes, and made many wars and won many strongholds, and slew the kings of the earth and went through to the ends of the earth, and took spoils of many nations, 'the earth was silent before him.' So also in Job ii., it is said that the three friends of Job sat with him for seven days upon the ground, and that they spake not a word unto him; being astonished at the new and unexpected change of things. Lastly; alluding to all the kings and princes of the world astonished with a certain fear at the greatness and power of King Messiah, it is said in Esaias lii., 'So shall he sprinkle many nations: the kings shall shut their mouths at him.' In the same manner the inhabitants of heaven are said, in this passage, to have been *silent with astonishment* for about half an hour, at the magnitude of the punishments which would overtake the wicked in the last times of the world."

Menochius, *Biblia Maxima De la Haye, Apocalypse*, p. 799;—

"This silence is made after the opening of the seventh seal, and appears to signify the *admiration* and *astonishment* of the saints, while considering the punishments of the wicked contained under the seventh seal."

Tirinus, *ibid.*;—

"The silence in heaven for the space of half an hour is the tacit expectation, consideration, and *admiration* of the seven trumpets, and the plagues which were to come into view at the opening of the seventh seal; as things of the greatest moment, and most unusual and stupendous." So likewise Ribera and Alcasar.

Hooper, *Apocalypse*, p. 229;—

"The solemnity of this period is most emphatically stated by the declaration, 'There was silence in heaven for about the space of half an hour.' All the hosts of heaven are rapt, as it were, in *profound meditation* at the scene which now presents itself, and are silent before God!"

Gill, *Apocalypse*, p. 745;—

“Others understand it of the *amazement* of the saints at the judgments of God, which were coming upon the Christian empire, and of their quiet and silent preparations for these troubles and combats, both within and without, they were to be exercised; see Zech. ii., 13.”

Hammond, p. 950;—

“And if beside this primary and literal, any secondary mystical sense of this phrase [silence in heaven about half an hour] need to be observed, it may not unfitly be this, that it denote a short *amazement* in the faithful, persevering Christians, joined with an awful reverence of the Divine Majesty, and compassion of their native country, upon the apprehension of the calamities now to be inflicted. These might justly provoke a sadness, and an amazement.”

Mayer, Apocalypse, p. 333;—

“Others understand this silence of attention, or a *kind of stupor*, making all silent for a time at the appearing of the seven angels with their trumpets, the judgments to come, when they should blow, being so great and strange, as that the beholders were in some sort *astonished* hereby and interrupted in their heavenly harmony; as it is wont to be with us when any strange thing happeneth, and as it was with Job’s friends coming to visit him, they sat down in silence by him seven days.”

“Lastly; one addeth further, that the general peace when Christ is born, is hereby signified. To this of *admiration* and *attention* do I subscribe, but I do not think any other signification to be in this silence.”

Vitringa, Apocalypse, p. 323, though himself interpreting the *silence* to signify the *peace* of the church; “The silence of the angels, and particularly of men, may be either the *silence of astonishment*, expectation, or fear, or of peace and tranquillity. All these opinions find their patrons,” &c. So likewise Durham, Graves, Cluverus, Eichorn, &c.

It has already been observed that the successive opening of the seals is a successive manifestation of spiritual states. Consequently the astonishment displayed at the opening of the seventh seal, is astonishment at the spiritual

states of those who were now to become the subject of the trumpets. This astonishment of the angels was exhibited immediately on the opening of the seventh seal by the Lamb.*

SWEDENBORG, 'APOCALYPSE REVEALED,' verse 2 ;—

" 'And I saw Seven Angels who stood before God,' *signifies*, the universal spiritual heaven in the presence of the Lord, hearing and doing whatsoever he should command : 'and there were given unto them Seven Trumpets,' *signifies*, the exploration and laying open of the state of the church, and thence of the life of those who are in faith alone."

'Apocalypse Explained,' vol. iii., art. 489 ;—

" 'And there were given to them seven trumpets ;' that hereby are signified influx from them, and thence changes of state and separations, appears from the signification of a trumpet, as denoting divine truth about to be revealed, and revealed clearly and manifestly ; concerning which, see above, n. 55, 252 ; in the present case, the influx of divine good and truth through the heavens from the Lord ; for by that influx were effected all the changes and separations which are treated of in what follows : hence as often as the angel sounded the trumpet, a change is described, and a separation is effected ; wherefore by sounding the trumpet, wherever it occurs in what follows, is signified influx."

We now proceed to the Trumpets, which, as we shall see, are a further development of the Seals, or of the spi-

* Pareus objects that, p. 152 ;—

" Others suppose that the silence was in regard of the *astonishment* of the assembly in heaven, admiring the weightiness of God's judgments set forth in this vision. But considering that as yet they had neither seen nor known them, how could they be astonished thereat ?"

The answer is, they were astonished at that state which was the cause of the judgments. This state was now manifested to them ; for the seventh seal had been opened. Besides, the punishments are themselves only developments of states which are their own punishments.

ritual states of the Seven Churches, and constitute therefore another stage in the development of the character of the church catholic, and thus in the process of the last judgment.

It is observed by Augustin in his treatise, *De Civitate Dei*, book xx., chap. xvii. ;—

“In this book many things are obscurely spoken to exercise the mind of the reader, and in it are a few things by the manifestation whereof the rest might with labor be found out. Chiefly because it so repeateth the same things after a diverse manner, as if it seemed to speak of different things; whereas we shall find that it speaks after a diverse manner of the very same things.”

In like manner, according to Pareus, Nicolas Collado noticed a certain *gradation* in the seals, trumpets, and vials. Thus, Preface, p. 22 ;—

“It is worthy of observation that in this book are gathered together seven visions of three sorts touching the same things, viz., of seals, trumpets, and vials, so as every latter kind is more full than the former (which belongs also unto the narration of things), and propounds the things themselves more nearly to the view of the eye, denoting and more certainly defining the same with more circumstances. For example, the opening indeed of the seals comprehends the whole matter, though summarily, yet significantly enough, but all the same things much more significantly in the sounding of the trumpets, but the pouring out of the vials comprehends these very things most significantly of all.”

Harrison, Warburtonian Lectures on the Prophetic Outlines of the Christian Church and the Antichristian Power, p. 264 ;—

“In regard to the relation in which the seals and the trumpets stand to each other, I have already endeavored to shew that the latter do not synchronize with, but succeed the former; and as the opening of the seventh seal reveals at once the seven angels ready to sound the seven trumpets, so in like manner it would appear the sounding of the seventh trumpet discloses

from the opening of the inner sanctuary the seven angels coming forth with the seven vials. Thus is the vision continually unfolding."

Lauretus, art. *Tuba* ;—

"The trumpet usually signifies *the voice of the Word of God* and its precepts, as also any extraordinary preaching thereof." Origen, Ambrose, Augustin, Gregory, Cyril, &c.

Brixianus, art. *Tuba*, n. 2 ;—

"A continuous sound of the trumpet signifies the *divine influx* which the Israelites intended to excite ; but a sound of the trumpet, repeated and intermitted, signifies a repetition of that *divine influx* which had ceased, and this kind of sound they made use of in the Jubilee," &c.

Again, n. 10 ;—

"A trumpet signifies the *preaching of the truth* which awakens no little astonishment when heard."

Again, n. 17 ;—

"Silver trumpets signify the excellent *preaching of the Word of God*, and the *great voice of the Word of God*."

Joachim, Apocalypse viii., 7 ;—

"They prepare themselves to sound with trumpets ; when the spiritual meaning, which is like to a flatus proceeding from a trumpet, they form in the trumpet of the letter, according to the manner in which they wish to give it utterance. For like as the flatus proceeds from the trumpet, so from out of the heart of the letter proceeds the spiritual meaning."

Hyponoia, or Thoughts on a Spiritual Understanding of the Apocalypse, p. 97 ;—

"These angels are probably the seven spirits spoken of as before the throne, (Rev. i., 4,) especially as Paul, speaking of the angels, represents them all as ministering spirits sent forth to minister to them who shall be heirs of salvation. (Heb. i., 14.) This function being also that of the Comforter, these seven angels before God must be, as we have supposed, the seven spirits before the throne ; so many emanations or elements of the *Holy Spirit* constituting also a totality."

" ' And to them were given seven trumpets.' Each of these elements of the Holy Spirit being charged with making his

peculiar revelation, or with teaching a certain truth or series of truths. . . . The trumpet in the hands of these angels may be supposed to represent an instrument or means of revealing the truths uttered. As the walls of Jericho fell after the repeated sounds of the trumpets of the priests, (Joshua vi., 8, 16;) so *the bulwarks of erroneous systems are demolished after repeated revelations or developments of truth*; as it is said also 1 Thess. iv., 16; ‘The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the *trump of God.*’ ”

Hooper, Apocalypse, p. 234;—

“We may learn from the sounding of the other trumpets (for they are not heterogeneous but homogeneous, like being classed with like), what the sounding of the seventh trumpet will be. It will clearly not be a great noise in the air, but *the power of the Lord manifested in his church*, and that, too, through the faith of the church, involving truly the actual presence of the Lord; for it is by *his voice in the church* that this great change is wrought, which change is necessary to the bringing in of his kingdom: for ‘flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption.’ His kingdom cannot be revealed in glory and majesty until this change is wrought. Such a change is necessary to the organization of his kingdom. That kingdom is even now in the midst of us; for it is involved in the constitution of Christ’s church, of which the Lord Jesus is the head; but at present it is held in a mystery,” &c.

Gill, Matt. xxiv., 31, p. 295;—

“With a great sound of a trumpet, meaning the Gospel; see Isa. xxvii., 13: so called in allusion either to the silver trumpets which Moses was ordered to make of one piece, and use them for the calling of the assembly, the journeying of the camps, blowing an alarm for war, and on their solemn and festival days, Numb. x., 1—10; the Gospel being rich and precious, all of a piece, useful for gathering souls to Christ, and to his churches; to direct saints in their journey to Canaan’s land; to encourage them to fight the Lord’s battles; and is a joyful sound, being a sound of love, grace, and mercy, peace,

pardon, righteousness, life, and salvation, by Christ: or else so called in allusion to the trumpet blown in the year of jubilee; which proclaimed rest to the land, liberty to prisoners, a release of debts, and restoration of inheritances; as the Gospel publishes rest in Christ, liberty to the captives of sin, Satan, and the law, a payment of debts by Christ, and a release from them upon that, and a right and title to the heavenly inheritance. The Vulgate Latin reads it, with a trumpet and a great voice; and so does Munster's Hebrew Gospel; and so it was read in four of Beza's copies: 'and they shall gather his elect from the four winds, from one end of heaven to the other;' that is, by the ministration of the Gospel (the spirit of God accompanying it with his power and grace), the ministers of the Word should gather out of the world unto Christ, and to his churches, such persons as God had, before the foundation of the world, chosen in Christ, unto salvation, through sanctification of the spirit, and belief of the truth; wherever they are under the whole heavens, from one end to another; or in any part of the earth, though at the greatest distance; for in Mark xiii., 27, it is said, from the uttermost part of the earth to the uttermost part of heaven."

And again, on Isaiah xxvii., 13, p. 154;—

"That the great trumpet shall be blown; meaning not the edict or proclamation of Cyrus, but the ministration of the Gospel, called a trumpet, in allusion to those that were ordered by Moses to be made for the congregation of Israel, Numb. x., 1, 2; or to the Jubilee-trumpet, Lev. xxv., 8; or with respect to any trumpet giving a musical sound; the Gospel being a joyful sound, a sound of love, grace, and mercy, through Christ, of peace, pardon, righteousness, and salvation by him; and which may be called a great one, the author of it, God, being great; and it is the effect of great love and the produce of great wisdom; it proclaims and publishes great things, great promises, great truths, and a great salvation; it gives a great sound, which has and will again go into all the world, and reach to the ends of the earth; and has been, and will be, attended with great power; the blowing of it intends the ministry of the Word, which, to perform aright, requires ability and skill; and here it respects the ministration of it in the latter

day, when this Gospel-trumpet will be blown more clearly, and without any jar, discord, and confusion; and more loudly, openly, and publicly, and more effectually, and to greater purpose." See also Whitby on Matt. xxiv., 31, to the same purport.

That the blowing of the Trumpet refers to the preaching or communication of divine truth is the interpretation of Haymo, Primasius, Ambrose Ansbert, Viegas, Ribera, Alcasar,* A Lapide, Rabanus Maurus, Pellicanus, and other authors too numerous to mention.

In the present case then it signifies a universal infusion, inspiration, or influx of divine truth from the Lord, through the heavens represented by the seven angels, into the minds of the wicked; whereby they are stirred up to greater resistance to the truth, and hence into the outward active display of their inward evil qualities.

What these evil qualities are may be partly seen in the following observations.

Durham, p. 277, and 278;—

"It is clear that the declining of the church from purity, and that the rise and discovery of Antichrist, is the main scope of these trumpets."

"Consider that the main drift is to discover that defection of the visible church in declining by steps, from purity in doctrine and simplicity in worship, which endeth in Antichrist's height; and also consider it as it is penal, every step of their sin and defection being in God's righteous judgment penal, including in it some spiritual plague, and carrying along with it, or on the back of it, some temporal judgment on the world, and exercise or trial on the godly."

Bernard, Key of Knowledge, p. 167;—

... "The preservation signified by the sealing in the forehead, is spiritual; and such a preservation as keepeth them that are sealed safe from the hurt which the earth, sea, and trees were subject unto, v. 3. And this calamity, though pre-

* De Lyra interprets the blowing of the trumpet in an evil sense, as signifying the diffusion of heresy and error.

pared under the sixth seal, yet hath his force and power felt under the seventh seal; the events whereof are spiritual plagues, contention, ambition, corruption of doctrine, fearful apostacy, and Antichrist's getting into his throne, the false prophet deceiving the world, all which follow upon the blowing of the trumpets; the proper effects of the seventh seal," &c., &c.

SWEDENBORG, 'APOCALYPSE REVEALED,' verse 3;—

"‘And another angel came and stood at the altar, having a golden censer,’ *signifies*, spiritual worship, which is performed from the good of charity by truths of faith."

On this subject he observes in the Apocalypse Explained, art. 490;—

"The reason why an angel signifies the angelic heaven, is, because all the things seen by John were representative; and inasmuch as heaven could not be presented to his view, therefore, instead of the heavens were seen angels; thus also mention was before made of seven angels who stood before God, n. 488; twenty elders and four animals were likewise previously mentioned, and that they represented the heavens was shewn above, n. 313, 322, 362, 462; and the same is the case with respect to the angels here mentioned, who stood at the altar. The reason why the angels seen by John represented heaven, is, because the whole heaven before the Lord is as one angel man; and in like manner every society of heaven; likewise, because an angel deriveth his angelic form, which is the human form, from the universal heaven, concerning which circumstance, see the work concerning Heaven and Hell, n. 51 to 58, 59 to 67, 68 to 72, 73 to 77, 78 to 86, where this arcanum is fully unfolded. Hence it is, that an angel, when he is representatively presented to view, signifies either that society of heaven from which he is, or many societies together, or even the universal heaven, as to that principle of heaven and the church which is treated of. That by angels in the Word are signified entire societies in heaven, and also the

whole heaven, may be seen above, n. 90, 302, 307. By this angel who stood at the altar, is signified the inmost or third heaven; inasmuch as by the altar is signified the good of love to the Lord, and all who are in the inmost or third heaven are in that good.”*

By the *angel* which came and stood at the altar, says Alcasar, I am persuaded is figured forth Christian charity or love; and by *another*, one very different from the seven; and by the *golden censer*, “the latitude of that love which receives such efficacious prayers poured out for enemies.”

A Lapide is in this respect of the same opinion as Alcasar; for both affirm that this angel was different from any of the seven, and that he was not Christ, nor representative of him. Rupertus thinks it was the archangel Michael; Ribera that it was Gabriel or Michael; Bossuet, Pastorini, &c. think it means the angelic ministry; the Rhemish commentators and Calmet seem to be doubtful. Among Protestant commentators, Beza, Brightman, Mayer, Grotius, Eichorn, Wesley, Stuart, Lord, Wodehouse, Holmes, the Annotations of the Assembly, and the Family Bible, consider the angel not to be Christ; while Burgh, Lowman, Pyle, and Hammond, maintain the silence of uncertainty upon the subject.

It must be allowed, however, that a great many other commentators consider this angel to be Christ in his capacity as Mediator and Intercessor; and, as such, offering up the prayers of the saints. This subject will be duly noticed

* There is the good of love proper to the celestial heaven, and the good of love proper to the spiritual heaven; and the angels of the celestial or third heaven communicate with the good of love in the angels of the spiritual heaven, which good is represented by the altar. Hence, if I mistake not, we are to understand the altar at which the angel stood, as the altar of incense belonging to the sanctuary, designating, as we shall see, the good of love in the second heaven, with which the angels of the third heaven have communion. The altar from which the fire was taken to kindle the incense, was the altar of holocaust, representing celestial love in its ultimate, which is that which communicates with the second heaven.

in the sequel, in the remarks upon the Two Witnesses. At present we only observe, that those who regard this angel as Christ, appeal to this passage in proof of the propriety of that form of prayer which is offered up, *Per Dominum Nostrum Jesum Christum*. On the other hand, if this angel be not Christ, as asserted by the authors above mentioned, then this passage affords no countenance to this form of expression, and we must regard angelic worship as hitherto offered not *through* the Lamb, but *to* the Lamb; whence also this worship is not *oblique*, but *direct*.

SWEDENBORG, 'APOCALYPSE REVEALED,' verses 3, 4;—

"'And there was given him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne,' *signifies*, propitiation lest the angels of the Lord's spiritual kingdom should be hurt by the spirits of the Satanic kingdom who were under them: 'and the smoke of the incense with the prayers of the saints ascended out of the hand of the angel before God,' *signifies*, the protection of them by the Lord."

Cotterius says (Poole's Synopsis, p. 1778) that the *altar* here signifies the *worship* of God. Alcasar, that the golden altar is a symbol of *religion* and *divine worship*, and that an altar with fire, as represented on ancient stones and coins, has no other signification. Haymo says the altar is golden to signify worship from wisdom, gold signifying wisdom: or, according to Hyponoia, it signifies *pure truth*, and the incense is "put for the quality in any sacrifice by which the offering is made acceptable to God." The peculiar quality of the smoke of the incense is its sweet smell or odor, which, according to Ambrose, signifies *good doctrine*, or the *truth of doctrine* :* so also Musculus; and Dionysius, in his Celestial Hierarchy, chap. xv., vol. i., p. 141, observes that in regard to the angels;—

* Laurretus, art. *Odor*.

“The faculties of smelling signify the faculty of receiving fragrances as distributed into their varieties, and *skilfully discerning* such as are not of the same kind with them. For hast thou not heard that the incense which is offered by the unworthy is an abomination to God? The same likewise all the celestial orders hold in abomination, and shun altogether.”

With respect to the offering of the incense, Swedenborg observes that it signifies propitiation lest the angels of the Lord’s spiritual kingdom should be hurt by the spirits of the Satanic kingdom who were under them.

The angels of the Lord’s spiritual kingdom are the Seven Angels. First, then, we have here presented to us the worship by the angel who came and stood at the altar; and who is representative of celestial love; hence of the angels of the Sanctum Sanctorum. Secondly, the worship of the Seven Angels as represented by the smoke from the altar of incense in the Sanctum or Sanctuary. Thirdly, the worship proceeding from the Saints as signified by their prayers.

Thus is represented universal worship, and hence propitiation. For propitiation implies coming near, that is, to God; as is the case with those, who, being continually purified from evils, worship Him in spirit and in truth. And the acceptance of these prayers signifies that in return the Lord draws near to the angels. Thus there is represented a closer union and conjunction between the two. Thus also Lauretus observes from Gregory, art. *Adolere*, that, “The ancient fathers burned incense to the Lord when by means of desire they *conjoined* the hearts of their hearers to the Redeemer whom they preached.” By this conjunction is effected divine protection, which is absolutely needed in the fearful scenes which are about to follow.

SWEDENBORG, ‘APOCALYPSE REVEALED,’ verse 5;—

“ ‘And the angel took the censer, and filled it with the

fire of the altar, and cast it upon the earth,' *signifies*, spiritual love in which there is celestial love, and the influx thereof into inferior principles where they were who were in faith separated from charity : 'and there were voices, and thunderings, and lightnings, and an earthquake,' *signifies*, that after a communication was opened with them, there were heard reasonings concerning faith alone and confirmations in favor of it."

Alcasar remarks that the *fire* of the altar is here "a wonderful symbol of the fire of religion," or "the heavenly and divine fire of charity." A Lapidé also frequently repeats that fire is a symbol of charity, especially in this passage. So likewise De Lyra, and the Glossa Ordinaria; while Ambrose, Haymo, Victor, and others, regard the fire as signifying the Holy Spirit.

Patrick Forbes, Apocalypse, p. 57;—

... "The fire of this altar hath double effects. It is gracious, nourishing, purging, renewing, and strengthening to the elect, Isaiah vi. And it is a fire devouring the adversaries and burning up the world as stubble; for our God is even a consuming fire. Christ coming into the world, brought both the one and the other, though the one improperly. Thus from one and the same censer, and one and the same altar, one and the same fire both sendeth *up* a sweet perfume, and *down* a consuming wrath. As the prayer of Elias brought forth fruitful rain and devouring fire; and as the Two Witnesses, chap. xi., are, to the goodly, candlesticks and refreshing olives, but with fire out of their mouths slay their adversaries."

Durham, Apocalypse, p. 276;—

"It is said to be taken from the altar to shew what sort of fire and contention it is, or whereabout it should rise; not about external civil things, but spiritual, according to Christ's word, Luke xii., 42; 'I came to send fire on the earth,' &c., which being compared with Matt. x., is clear to be divisions and variances about religion, kindled by a mistaken and misguided zeal in some, and by passion, pride, and enmity in others. It

is kindled in the church and floweth from the altar and those that serve at it, and spreadeth in others."

Ibid., p. 277 ;—

... "Contention and strife about spiritual things amongst churchmen, and flowing from them to others, is a very sad judgment and hath very terrible effects; it most marreth the beauty of the church, it obstructeth the spiritual growth of God's people, and burneth up all their spiritual life."

The fire is cast into the earth, and by the earth, says Richard Bernard, is here meant "earthly Christians."

To take of the fire of the altar and to cast it to the earth, say Primasius, Alcasar, &c., contains a manifest allusion to the words of Christ, Luke xii., 49; "I am come to send fire upon the earth;" and A Lapidé admits with these that this is not the fire of revenge but of charity and religion.

On this passage in St. Luke xii., 49, it is observed in the Family Bible;—

"‘I am come to send fire,’ &c.] See Matt. x., 34. I am come to publish that doctrine which will kindle great contentions in the world."

Again on the same passage in the Comment of the Religious Tract Society, p. 308 ;—

"Our Lord next said that he was come to send fire on earth. The introduction of the gospel dispensation would occasion many desolations. Not that this would be the tendency of Christ's religion, which is pure, peaceable, and loving, but the effect of the opposition raised against it, by its being contrary to men's pride and lusts. This would diffuse manifold evils over the earth. Infidels have adduced these effects of Christianity as arguments against its divine origin. But the prediction of these effects, which no superficial observer could have expected from so benign a religion, is additional proof that it was from God. Every one truly acquainted with the human heart will readily account for these things without charging them on the Gospel. They are, in fact, occasioned by its excellency, and must follow from it while men continue so proud, carnal, selfish, and at enmity with God, as they are by nature."

Scott also upon the same passage observes ;—

"The introduction of the Gospel would in some respects resemble the kindling of a fire, which should occasion very destructive and wide-spreading desolations. Not that this is the tendency of Christianity, which is most pure, peaceable, and loving; but it would be the effect of the opposition raised against it by the pride and lusts of men, and of the perversions which many would make of it. Hence would arise furious persecutions, bitter contentions, and multiplied divisions, usurpations, and oppressions; and these things, with the resistance made to them, producing fierce and bloody wars, would diffuse manifold calamities and evils all over the earth. (Notes, Mic. vii., 5—7; Matt. x., 34—36."

Wodehouse, *Apocalypse*, p. 203 ;—

"But the incense, thus burning, as we have before remarked, means the Christian worship and religion; pure and heavenly in its nature and origin; but sent down to the earth, and mixing with the passions and worldly designs of men, it produces signal commotions, expressed in the prophetic language by 'voices, and thunderings, and lightnings, and earthquake.' Or, if it be, as it may perhaps be, that the fire alone is cast to the earth, (the incense being exhausted,) the interpretation will be nearly the same. For our Lord has declared, in the same kind of figurative language, that in sending forth his holy religion to the earth, he had cast fire thereon; *πυρ ηλθον βαλειν εις την γην*—it is the very same expression: and this fire he afterwards explains to signify divisions and contention. Thus, in the representation before us, the Christian religion begins in peace; and pure incense, rendered effectual by the Saviour's atonement, and accompanying the devout prayers of the church, is offered for a time; till mingling with earthly corruption, with human passions and prejudices, it becomes the instrument of discord and violence. But this is only a general, symbolical, precluding view of the subject; the heresies, divisions, commotions, which under the name of Christianity, miserably afflicted the Christian world, and almost banished true religion, are to be more especially developed in the sequel of this seal. The significant action now exhibited, prepares us for the kind of

history which is to follow. And it seems to confine our interpretation of the sequel, to the history of the Christian religion, thus producing commotions upon the earth."

Again, p. 219 ;—

"If religion, descending from the altar in heaven, had not mingled with the passions and projects of men, these commotions would have had no place in history."

Pearson, *Apocalypse*, p. 134 ;—

"The angel is then represented as taking the censer, and filling it with fire from the altar, and casting it to the earth ; which was followed by 'voices, and thunderings, and lightnings, and an earthquake.' By this symbolical action is represented the fate of the Christian religion in the world ; which, though pure and heavenly in its origin, yet, being sent down to earth, and mixing with the passions and worldly designs of men, produces discord, and confusion, and tumult."

Hooper, when interpreting the thunderings and lightnings in a good sense, as in *Rev. iv.*, p. 52, observes ;—

"The lightnings represent the revelation of God by the spirit ; the thunderings, the confirmation thereof by the word of judgment ; and the voices, the utterance or manifold declarations of the Holy Ghost through the members of Christ, as proceeding from Him, and bearing witness to him."

In the present case, therefore, they signify the same in a bad sense. The thunderings are denunciations thundered out against the truth, the voices are denials of the truth, the lightnings are revelations not of the will of God, but of the fiery passions of men. Whence Brightman, p. 266 ;—

"When first the trumpets were sent forth, men did but skirmish only with dissension of opinions, but the disease grew now by means of the remedy itself, as cankers use to do. For from this Council* grew all kind of slanders, false accusations, and forged cavillations. Which being here summarily noted by voices, thunders, and lightnings, are after in order and par-

* Council of Nice.

ticular explained in the foremost of the trumpets. This then that was holy and wholesome to the godly, turned to the greater destruction and provocation to the wicked."

Somewhat similar to this interpretation is that by Pareus, p. 156 ;—

"‘And there were voices and thunderings.] This also by most is taken in an evil sense, namely for the plagues of the wicked: but it signifies the diverse events of the church occasioned by the preaching of the Gospel, and indeed the very same thing was before set forth, at the opening of the first, second, third, fourth, and sixth seal: yet so, as in a general way only," &c. . . .

. . . "Thunderings, this was noted by the red horse, whose rider took away peace from the earth, that is, by the preaching of the Gospel raised up the thundering of tyrants. For look, as thunder shakes, strikes, and tears the highest mountains, so did the tyrants first terribly rage against the apostles, afterwards by axe and sword slew many thousands of good Christians."

. . . "There were lightnings, fiery flashes, which burnt, and made pale and black the standing corn. This was shadowed out by the black and pale horse; the church, being darkened by the lightnings of heresies, and by the flourishing shews and deceits of hypocritical monks, was brought into an irrecoverable paleness or death."

The earthquake Marloratus refers to the troubles and debates that spring up by reason of the Gospel, and are described in Matt. x. and Luke xiv.

SWEDENBORG, ‘APOCALYPSE REVEALED,’ verse 6 ;—

"‘And the Seven Angels that had the Seven Trumpets prepared themselves to sound,’ *signifies*, that they were fitted and prepared to explore the state of the church, and thence the state of life among those whose religion is faith alone."

It has already been observed that by the opening of the seals is signified the successive manifestations of the spiritual states of those who belonged to the Seven Churches,

or Church Catholic ; as also that He who opens the seals is the Lamb, or the Lord as to his Divine Humanity.

The Seven Trumpets are a further development of the sixth seal ; or of that state of the church which is signified under this seal. It is that development whereby the inward and hidden qualities of character, which were previously perceived by the angels, because revealed by the Lamb, are now brought out into a state of outward and visible activity and hostility to the Lamb and his church ; and consequently also are exhibited to the very wicked themselves.

It has further been observed that the scene of the Apocalypse has relation to the Temple : it is, then, in relation to the Temple that it must be explained. The same principle was asserted by Vilalpandus in regard to the prophecy of Ezekiel. Thus in his *Treatise upon that subject*, vol. ii., chap. viii., p. 19 ;—

“ I well know that there are two kinds of men who will read these our remarks. One is of those who being wise, yet, through the very love of wisdom itself, doubt not that in many things their wisdom is capable of increase ; who therefore readily permit themselves to be instructed by any one, and never disdain to learn, but obey the words of Plato. ‘ For,’ said he, ‘ Solon somewhere observed, that the assiduous learner of many things is overtaken in his pursuit by old age. And to myself also it seems that I ought always to be employed in learning something ; since it is the duty of every man who would be a philosopher, whether young or old, to be learning during his life as much as possible.’ Thus Plato. But there is another kind of men who are by no means anxious about the possession of wisdom, and yet most studiously aim after the fame and glory of it. These, thinking they know all things, not only have no care to learn more, but, if anything be proposed to them beside their own opinion, they take it hard, and thinking that such manners arise from undisciplined forwardness, contumeliously explode it. Therefore I have by no means

any hope to persuade such persons, that any idea concerning the structure of the Temple is at all necessary to the understanding of this vision of Ezekiel. For by taking upon themselves the difficulty of the task, they could, by help of their own powers of mind and practice, come of themselves to a knowledge of the subject without any one shewing them. As to all other kinds of persons, not only will they not enter into any trial of the truth of our assertions, but they will even perhaps ridicule it; as if we seemed to be the first to adopt new laws and to wish to propose new modes of interpreting Scripture. Yet I would exhort these persons to note very attentively the injunctions given to the prophet by God, for they are these; ‘Do thou, O son of man! shew the Temple to the house of Israel, &c., the figure of the house, &c., and all its descriptions. Shew it to them and write it before their eyes.’ ”

After observing that the vision of Ezekiel was that of a spiritual Temple, he adds, p. 18 ;—

“Johannis de Herrera, formerly principal architect to the catholic king, Philip the Second, and my teacher; when he first perused our ensuing descriptions of the Temple, and had been able to meditate on the proportions and dimensions of its parts, their perfect harmony and beauty, (himself being a man of great penetration of mind,) ingenuously confessed, that in the very proportion of the architecture there savored somewhat of divine wisdom; so that had he seen only the descriptions themselves, and heard from no one, nor read that they were contained in the Holy Scriptures, he should nevertheless have readily come to the conclusion, that it was a building which had not been devised by any human genius, but whose architecture was planned by the infinite wisdom of God.”

Let us pause then awhile to contemplate the structure of the Temple, and to ascertain in what respect it may serve to throw light upon the interpretation of the Apocalypse.

With regard to the structure of the Temple, it is well known that the Jews were of opinion that some very

sublime mystery was contained in it; so that Abarbanel compares the Tabernacle to *a book of very sublime wisdom*, concerning some glorious subject, to which all the details also of the Temple referred. (See Wittsius, *Miscellanea Sacra*, vol. i., p. 409.) Hence likewise Whitby observes on Heb. viii., that,—

“The Jews oft declare that the chief intention of making the Tabernacle and other things, was, that they might be *a book of wisdom* to instruct them in the things above, which they respected; and that when Moses made one Tabernacle on earth, another was made by the angels in heaven. Buxtorf. *Hist. Arcæ*, p. 83, 84. It also was their opinion that the second part of the Tabernacle was made to be an image of the visible world; and the Holy of Holies to be a resemblance *mundi supercelestis* of the celestial world. So Philo often calls the Tabernacle of the Jews, το χειροποιητον; and says it was a shadow or resemblance τῆς ἀρχετυπῆς, of the archetypal or original in heaven.”

On the expression of the apostle Paul, 2 Cor. xii., 2, “that he was caught up into the *third* heaven,” Dr. Gill observes in his *Exposition*, p. 838, that,—

“The apostle refers to a distinction among the Jews, of the *supreme* heaven, the *middle* heaven, and the *lower* heaven; and who also make a like division of worlds, and which they call the *supreme* world, and the *middle* world, and the *lower* world; and sometimes the world of angels, the world of the orbs, and the world of them below. And accordingly the cabalistic doctors talk of three worlds; the third world, they say, is the supreme world, hidden, treasured, and shut up, which none can know; as it is written, ‘Eye hath not seen,’ &c., and is the same with the apostle’s third heaven.”

It is generally admitted that there are three principal significations pertaining to the Temple. The first is the Lord’s Humanity; the second is heaven or the three heavens; the third, the church. To these has been added also a fourth; viz., the outward and visible world. With regard to the first and third significations, these will be

noticed in the sequel: we confine ourselves at present to the second, as more immediately relating to the passage under consideration.

In his Treatise upon Idolatry, p. 339, Archbishop Tension observes;—

“The Tabernacle which God had now discovered, and which Moses was ready to frame, was but a model of the Temple built many years after by the magnificent Solomon. And in it God gave the people, instead of the more enigmatical and idle hieroglyphics of the world in Egypt,* a more excellent scheme of it in the great and *typical fabric*, representing in the three spaces of it the *three heavens* which the Jews so often speak of, the elementary, and starry, and supercelestial regions. St. Chrysostom, speaking of this workmanship of God, calleth it the image of the whole world, both sensible and intellectual. And he attempteth the justification of his notion, by the 9th to the Hebrews, and particularly by the twenty-fourth verse, in which the holy places made with hands are called the figures of the true or heavenly places.”

Dr. Arnald; Book of Wisdom, chap. ix., ver. 8;—

“‘Thou hast commanded me to build a Temple upon thy holy mount, and an altar in the city wherein thou dwellest; a resemblance of the holy Tabernacle, which thou hast prepared from the beginning.’”

“Grotius and other writers understand these words in a higher sense, viz., that the Temple was the resemblance of heaven itself, prepared by God from the beginning for the righteous. And indeed the Jews seem to have had the same notion, for they fancied *three heavens*, and the third or highest heaven to be the habitation of God and of the blessed angels,

* “The purpose of the Egyptians in their use of the art of design was very different to that of the Greeks, from whom modern art has been altogether derived. It was not to excite the imagination, but to inform the understanding; not to give pleasure, but to convey facts, that painting and sculpture was employed in Egypt. According to Clement of Alexandria, an Egyptian temple was *γραμμα* ‘a writing;’ it addressed itself to the mind in the same manner as a book.” *Antiquities of Egypt, with a particular notice of those that illustrate the Sacred Scriptures*, p. 60. (*Rel. Tract Society.*)

and to this distinction they imagined the *Atrium*, *Sanctuarium*, and *Sanctum Sanctorum* answered in the Temple and Tabernacle : the encampment of the twelve tribes about the Tabernacle, they fancied likewise to be a representation of the angels and heavenly host about the throne of God. Philo has the same sentiment in several places, and Josephus, book iii., chap. vii. No wonder therefore that this writer, from the great analogy and agreement which the Jews supposed betwixt them, should call the Temple in which was the *Sanctum Sanctorum*, the resemblance or image of heaven itself, prepared by God from everlasting. This is the language of an inspired pen, even the writer to the Hebrews, who, speaking (chap. viii., 5) of the Tabernacle, calls it the exemplar and pattern of heavenly things ; and chap. ix., 24, he calls the holy places made with hands, the figures of the true or celestial ones. St. Chrysostom, speaking of the Temple, calls it ‘the great and typical fabric, the image of the whole world, both sensible and intellectual ;’ and he justifies his notion from these canonical passages ; *Homil. de Natu.* And as the comparison in all these places is made to heavenly things, so St. John in the Revelations describes the heavenly sanctuary, by representations taken from the Jewish Temple, particularly the throne of God with his ministering spirits is represented like that over the ark, where the Shekinah or divine glory sat encompassed with the cherubims. See Spencer De. Leg. Heb., tom. i., p. 215.”

Vilalpandus, in his celebrated work on the prophet Ezekiel, vol. ii., p. 14, institutes an enquiry into the vision of the apostle Paul, in which he was caught up into the third heaven ; and quotes Remigius as saying that the three heavens may be understood as being three kinds of spiritual vision ; so that,—

“By the *first* kind of vision we understand whatsoever is contained within the compass of the sidereal heaven, together with that which we denominate the firmament. By the *second*, the spiritual heaven, where are disposed the angelic nature, and the souls of the saints in the contemplation of God. By the *third* heaven is understood the intellectual and rational vision, by which through the medium of the intellect are beheld

charity, peace, joy, long-suffering, *goodness*, benignity, faith, humility, chastity, and other qualities of this kind, by which we approach God, and because here God himself is seen; from whom, by whom, and in whom are all things. Into this kind of vision, that is, the intellectual, the apostle was rapt and elevated; where, that is, in the intellectual reason, he saw intellectually not only those things which are in the spiritual heaven, but also the very substance of God, and the Word who is God, by whom were all things made in the love of the Holy Spirit; not after a corporeal manner, nor any likeness of corporeal substance, but as the truth is in itself," &c.

Remigius afterwards institutes a comparison between the three heavens as thus described, and the three divisions of the Temple; and in this way explains the rapture of the apostle Paul through the *First Heaven*, designated by the *Outer Court*; the *Second Heaven*, designated by the *Sanctuary*; and lastly, the *Third Heaven*, designated by the *Holy of Holies*.

Indeed, whatever might be the difference of opinion with regard to the nature of the three heavens, yet that there are three in number, and only three, is an opinion which has been very generally held in the Christian church. It is maintained by Augustin, the Glossa Ordinaria, Theophylact, Damascen, Pomerius, Haymo, Tirinus, A Lapide, Estius, Rupertus, &c.

Richard of St. Victor also, when treating of that kind of contemplation which is above reason, speaks of the heavens as three in number, corresponding to which, he says, there is a threefold difference in our knowledge of God, arising out of three different degrees in that knowledge, chap. lxxiv.

Similar distinctions have been maintained in regard to the Angels.

Thus in his Treatise on the Celestial Hierarchy, vol. i., chap. v., p. 47, Dionysius distributes the Angels into three

hierarchies, each of which again consists of three orders. The first hierarchy is distributed into thrones, cherubim, and seraphim: the second, into powers, dominations, and virtues: the third, into angels, archangels, and principalities. The first, says he, excel in *love*; the second, in *truth* and *intelligence*; the third, in *active ministration* to man.

Moreover, Gregory the Great, in his Thirty-fourth Homily upon the Gospels, classifies the heavenly hosts in a similar manner, and in relation to the same qualities; though he changes the order of the names. The seraphim, he says, are distinguished by the ardor of *love*: the cherubim, by plenitude of *knowledge*: the thrones, by their execution of the divine *judgments*. Or, the *first* contemplate the *goodness* of God; the *second*, the *truth* of God; the *third*, the *equity* of God, as exemplified in his divine dispensations. In the *first*, says he, God loves as being *Love*; in the *second*, He knows as being the *Truth*; in the *third*, He sits as being *Equity*. Hence we ought, says Corderius, in his notes upon Dionysius, to be assimilated to the seraphim in *love*, to the cherubim in *knowledge*, to the thrones in *equity*.*

For other authors, such as Chrysostom, &c. who classify the heavenly hosts in a somewhat similar manner, see Petavius, vol. iii., *De Angelis*.

Thus in the arrangement of the Temple we find three divisions, the *Sanctum Sanctorum*, the *Sanctum*, and the *Atrium*: in that of the heavens we also find three, or the *Highest*, *Middle*, and *Inferior*: in the various kinds of vision we also find three, in the first of which are contem-

* The sole object in introducing these authorities is not to prove the interpretations of Swedenborg, but to illustrate and confirm them. To this end all that has been here attempted, is, to ascertain whether there is anything in the traditional teaching of the church to justify his interpretations, and we have seen that there is. With the partial discrepancies or variations which may have prevailed upon this subject we are not concerned; but only with the views which harmonize with those of Swedenborg, and which carry with them as good, nay, better authority than any others.

plated the qualities of *love*, goodness, &c. ; in the second, things *intellectual*; in the third, the objects more nearly allied to those of the bodily senses. In like manner also have similar distinctions been introduced by philosophers into the human mind ; such as, first, the *Will* ; secondly, the *Understanding* ; thirdly, *Active power*. Similar distinctions likewise have been observed in regard to the Deity ; in whom the *Father* is said to be the Divine Good or *Love* ; the *Son*, the Eternal *Word* ; the *Holy Spirit*, the Divine *Power*.

Indeed Alcasar expressly notices this correspondence in his sixth remark on Apoc. iv., 4, and says that the distinction into thrones, cherubim, and seraphim, appear to him to correspond to the distinctions in the Deity, of Father, Son, and Holy Spirit, which he says correspond again to the attributes of power, wisdom, and goodness ; the only difference being that Alcasar ascribes the power to the Father, and the goodness to the Holy Spirit, contrary to the order observed by some other theological writers.

From these remarks we perceive the same three distinctions to be common to interior visions, the heavens, the human mind, and the Deity ; and all these, again, to be typified in corresponding divisions in the temple.*

According, then, to the foregoing distinctions, the angels of the *Sanctum Sanctorum* are those who excel in *love* ; the angels of the *Sanctum*, those who excel in *truth and know-*

* Villalpandus, in vol. ii., book v., disp. ii., chap. xxxi., devotes a chapter to the proof that the proportions of the Temple described in Ezekiel, are derived from the symmetrical proportions of the human body ; and he accordingly exhibits an outline of the human figure in which certain parts of the Temple are mapped down in reference to it. It is remarkable, that the work of Villalpandus is held in the highest esteem, nor have we met with a single Roman Catholic author who disapproves of the chapter on the subject here mentioned. But every reader of Swedenborg's theological writings knows that the same mode of viewing the subject may there be found *passim* ; and that it is the very principle upon which he proceeds in his treatise on Heaven and Hell.

ledge; the angels of the *Atrium*, those who more immediately devote their *ministration* to man.

When therefore, in the sequel, mention is made of angels in connection with any particular part of the temple, that particular part accords with the nature and the office of the angel. Thus it accords with the nature and character, hence the subject matter, of the vision in which the angel is introduced. The same is true *vice versâ*.

In the present case mention is made of Seven Angels, to whom are given Seven Trumpets; also of Another Angel, who came and stood at the golden altar. This altar was the altar of incense, and stood in the *Sanctum* of the temple, where also stood the Seven Angels with their Trumpets. Now the *Sanctum* of the temple we have seen to correspond to the second heaven, and to those angels who have especial relation to truth, intelligence, understanding, &c. Consequently it is to truth, intelligence, understanding, &c., that the office of these angels has reference; and, as we shall see the office to consist in laying open, or developing, exploring, or making manifest the state of the church; so likewise the particular state thus made manifest, is that which has a primary reference to truth, intelligence, and understanding; hence to the state of the church as to its doctrines of faith considered as principles of life and conduct.

For according to theologians, *faith* is understood in two ways, as, either *Illud quod creditur*, or *Illud quo creditur*;* in which senses, says Bishop Downame, the word *faith* is often used both in the Scriptures, and also in the monuments of ecclesiastical writers.

“Now the doctrine of faith,” he continues, “is either general or special. The general are the whole canonical Scrip-

* This account of faith may also be found in the *Sentences*, quoted by Peter Lombard, and derived from Augustin; only that faith is there distributed into three kinds. See book iii., Distinct. xxiii., p. 288. The third is here omitted as unnecessary, for the reasons assigned by Bishop Bull; Exam. Cen., 157.

tures, or the written Word of God in general, which is *objectum fidei adequatum*, the even object, the rule and foundation of faith; so that whatsoever doctrine is contained in the Scriptures, either expressly or by necessary consequence, is to be received as a doctrine of faith; and whatsoever is not so contained in the Scriptures is the *dogma fidei*." . . .

. . . "The special doctrines of faith are the several articles taught in the Scriptures, which are the especial objects of faith; either *quæ justificat* only, or *quâ justificat*. The justifying faith believeth all the articles and doctrines of faith which are taught in the Word of God; but the peculiar object of faith, *quatenus justificat*, is the doctrine of the Gospel."

A further instance of faith regarded as *Illud quod creditur* may be found in the Athanasian Creed; "This is *the Catholic Faith*, which except a man believe, without doubt he shall perish everlastingly."

There remains another sense, however, of faith; and in which it is understood as *Illud quo creditur*. In this sense it is not objective, but subjective, and is that *virtue* of the mind by which we receive the *object* of faith; in which case it is said to be either intellectual, or voluntary, or both. Regarded as an act only of the intellect, it has been declared to be an assent, a confident persuasion, assurance, and so forth; regarded as an act both of the will and the intellect, and in which the will has the precedence, it is called a *fides formata*; which is defined to be a faith of which charity is the soul; so that in this case charity works by faith as by an instrument; and charity is thus the cause or first principle of faith. On the other hand, it is maintained by Luther and other Reformers, that faith is the first principle or cause of charity; hence that faith precedes charity, and not charity faith. The consequence is, the doctrine that we are justified by faith alone as distinguished from charity, hence as distinguished from good works; for it is charity or love which is the fulfilling

of the law. This doctrine was determined by the Reformers to be the *Articulus stantis aut cadentis ecclesiæ*.

It is obvious, then, that in the consideration of a Last Judgment, the scenes of which have relation to the several parts of the temple, the church whose doctrine is FAITH ALONE will correspond to the *Sanctuarium* and its angels. For the *Sanctuarium*, as representing the second heaven, has reference to truth : the angels of the second heaven have likewise especial reference to truth ; hence to them are given seven trumpets, which trumpets themselves also have especial reference to truth ; as likewise has the doctrine of faith alone as distinguished from charity.

It is in respect of this tenet of faith alone, that Protestant churches have separated from the church of Rome ; the former, with some exceptions, regarding faith as the first essential of a church ; the latter, charity. Moreover, as the trumpets pertain to the angels of the *Sanctuarium* ; so the vials, as we shall see, pertain to the angels of the *Sanctum Sanctorum* ; for the *Sanctum Sanctorum* represents the third or inmost heaven, the angels of which are distinguished by *love*, and accordingly to these are given the *vials* ; which, as Vitringa says, are filled with *fire* ; *fire* being representative of *love*.

Hence, the trumpets have relation to the state of the understanding, or to those false principles of faith which originate evils of life : the *vials* have relation to the state of the will, or to interior concupiscences and external actions ; in other words, to those evils of the will and affections which originate false doctrines and wicked works.

Thus also it is that the principle of interpretation laid down by Villalpandus in explaining the vision of Ezekiel, as derived, namely, from the structure of the temple, is here likewise adopted in explaining the vision of John. Both in regard to the first and second advent of the Saviour

the same prophecy is fulfilled. "The Lord whom ye seek shall suddenly come to his temple. . . . But who may abide the day of his coming, and who shall stand when he appeareth?" Mal. iii.

The interpretation of this passage given by Calmet is the following ;—

"He is like a refiner's fire and fuller's soap. He shall be as a fire which fuses metals, and as the herb which fullers use to cleanse the linen. The Son of God purified the religion of the Jews; he purified it from all its superstition, *bad explanations of the laws*, and the disorders which reigned among this perverse people. At least he did all he could do to pluck up so dry a root, and to remove so vile a rust. But the effect of his word was hindered by the malice and corruption of the Jews. They shut their eyes, stopped their ears, and hardened their heart. His words did not produce their entire and perfect effect but under the new law and in the Christian church. It was there that one saw the law of the Lord to be known and practised in its purity, disengaged from the spirit of servitude, constraint, and hypocrisy which reigned under the Old Testament."

Glossa Ordinaria, Malachi iii., 2 ;—

"The Lord is a fire consuming the wood, hay, stubble, and severely punishing heinous sins; and to those who commit also the smaller and lighter sins he is like the fuller's herb; that to those who are purified he may restore cleanliness, and wash away the defilements of the sons of Zion. By the sons of Levi is understood the sacerdotal dignity; and if the priests are to be chastised and purified, what are we to say of the others? for judgment must first begin at the house of God. . . . *What at that time was said to the rulers of the Jews is now said to the rulers of the churches.* . . . By the sons of Jacob following the evils of their fathers and not keeping the commandments of God, are signified those, who, being placed in the church, withdraw not from sin, but assume to themselves a false name of Christianity."—So Jerome, Haymo, &c.

Family Bible, Malachi iii., 2 ;—

"One particular effect of this purification is to be that the sons of Levi will be purified. The worship of God shall be

purged of all hypocrisy and superstition, and reduced to a few simple rites the natural expression of true devotion. And then shall this offering of Juda and Jerusalem, that is, of the true members of God's true church, be pleasant unto the Lord."...

Bishop Lowth, Malachi iii., 2 ;—

"He shall perform the office of a refiner and purifier ; and whereas the miscarriages of the sons of Levi have been very great, (particularly those which are taken notice of and reprov'd in the foregoing chapter,) the Messias, when he comes, will reform these abuses, and purify the worship of God from such corruptions."...

Scott, Annotations, Malachi iii. ;—

"But who among the people would be able to abide his coming, and *stand the test of his doctrine*, and the trying dispensations which would attend the setting up of his kingdom ? For he would resemble the refiner's fire and the fuller's soap, and no hypocrite or wicked man could abide the test. He would sit as a refiner of gold and silver, to purify his church and the hearts of his people from all dross ; and thus he would prepare a pure race of ministers, and a spiritual priesthood, instead of the corrupt and rejected tribe of Levi ; who might present before him a holy worship, as pleasant to him as the services and the sacrifices of the most eminent believers, in the purest times of the ancient church."

The Jews ; as well as Remigius, De Lyra, Augustin, &c., apply this prophecy to the second coming. Moreover, Aretas, Ribera, Marloratus, and others agree that the Seven Trumpets have reference to the Last Judgment.

We now proceed to ascertain whether the Protestant Churches are enabled to stand the test of these Trumpets ; and inasmuch as doctrine is regarded as *a principle of life and conduct*, it will be necessary, in the sequel, to consider the *Articulus stantis aut cadentis Ecclesiæ* in this point of view ; those of the Trinity and Atonement, &c., being reserved for the remarks on the Two Witnesses.

SWEDENBORG, 'APOCALYPSE REVEALED,' verse 7 ;—

"'And the first angel sounded,' *signifies*, the explor-

ing and manifestation of what the state of the church is among those who are interiorly in that faith: 'and there followed hail and fire mingled with blood,' *signifies*, the false principle originating in infernal love, destroying good and truth, and falsifying the Word: 'and they were cast upon the earth, and a third part of the trees was burned up,' *signifies*, that all affection and perception of truth, which constitute the man of the church, perished among them: 'and all green grass was burned up,' *signifies*, and thus all that is alive in faith."

Fire has already been explained to signify *love*; in a good sense, the love of God and of the neighbor; in an evil sense, self-love, and hence hatred, ill will, anger, emulation, strife, contention, and so forth. In this sense it is here explained by Haymo, Primasius, the Glossa Ordinaria, De Lyra, Gagneus, Aureolus, Anselm Archbishop of Canterbury, and others; and "as the good," says Ambrose Ansbert on this passage, "are enkindled by the flame of charity, so are the evil burned up with the zeal of malice." In this point of view, the judgment of God signified by *fire* is no other than that of those who are here signified being delivered over to their own evil passions.

It was observed from Augustin, Vol. I., p. 235, that a shower has reference to *truth*; hence that clouds are said to send down a shower, that is, of truth; hence again in p. 243, it is said that a dropping showery *cloud* is a symbol of *wisdom*, and the *rain* of *doctrine* and spiritual *instruction*. Rabanus Maurus, and Lauretus from Origen, interpret hail to signify sometimes *words of rebuke and objurgation*. A Lapide and others regard it as signifying the *obduration* of the wicked; Aquinas calls it *contumelia verborum*; other authors, as we shall see, regard it as signifying *contradictions* to the Word of God or its preaching; in the present case, obdurate contradiction of the truth, the influx of which

is signified by the sounding of the first trumpet. Now that which is contrary to truth or contradicts it must be falsehood. Hence Bernard interprets *hail* to signify *false doctrine*.

Hooper, Apocalypse, p. 118;—

“*Rain* being an emblem of the Spirit, and *hail* being congealed rain, occasioned by excessive cold in the upper regions of the air or heaven, represent the *resistance made to the Spirit of God*, and his binding in the higher offices of the church. ‘Fire mingled with blood’ are also symbols of *fleshly persecuting zeal*, which the resisting of the Spirit naturally brought into the church, and which tended to destroy all spiritual life, producing much spiritual and mental suffering, and fearful havoc amongst the ministers of Christ and his people.”

Pareus; giving a different application; p. 158;—

“I therefore do compare the first trumpet to the first seal. For as Christ before is said to ride on a white horse as a conqueror, having a crown on his head, signifying the prosperous success of the Gospel, and in his hand the bow of his word by which he moved, wounded, and converted whole nations unto himself; so here a contrary effect is shadowed out in respect of the enemies of the Gospel: to wit, the grievous *contradictions* and persecutions raised by the Jews in all places against the apostles. For the Gentiles readily embracing the Gospel, moved the Jews through envy, tumultuously to rage, and raise up much mischief in every place against the Christians; the which is here set forth by the hail and fire mingled with blood, alluding unto the seventh plague of Egypt, Exod. ix., 24; being a grievous hail mingled with fire, and the blood of men and beasts consumed by it. Hail is a congealing of the water in the air through cold, and it is very hurtful unto the standing corn; fire is contrary to hail; blood signifies cruelty. At the sounding therefore of the first trumpet, which began by the preaching of the apostles on the day of Pentecost, there fell hail, fire, and blood; that is, *contradictions*, persecutions, banishments, and slaughters through the obstinate Jews: as the Acts and Epistles of the apostles, with other’s histories, do plainly prove.”

Brixianus, art. *Arbor*, n. 35;—

"The *tree of life*, according to the Talmudists, signifies the contemplation and fruition of eternal things. But since Adam forsook this contemplation and fruition, and adhered to worldly sins and carnal concupiscences signified by the tree of the knowledge of good and evil, for this reason we all die."

On the First Psalm, "He shall be like a tree planted by rivers of water, which putteth forth his fruit in his season," The Glossa refers the expression *putteth forth* to the will and the rational sense offering the fruit of good works. *Leaves*, says Augustin,* may signify the *doctrine of the Word of God*: Isychius says they mean the *letter of the law*: Richard of St. Victor, *words of wisdom*. The leaves of the fig-tree made use of by Adam and Eve signify, according to Ambrose and Bede, the *excuses* which they offered. According to Lauretus and Brixianus, when man himself is contemplated as a tree, *leaves* signify the *ideas of things*. A lowly tree, says Rabanus Maurus, may signify the knowledge of God; as in the Gospel, when Zaccheus climbed up into a sycamore tree in order to see Jesus; because unless we are willing to learn that wisdom of God which is foolishness to men, we deserve not to comprehend Christ. Anselm, Durham, &c., say that by *trees* may be signified those who more excel in knowledge. A tree moreover, according to Brixianus, may designate "the liberty of the human will bringing forth good or evil fruit."

From these remarks there is no difficulty in perceiving that a *tree* may signify, in the abstract, the affection and perception of truth; and that it is in reference to this principle that man himself is called a tree; a tree bringing forth good fruit just as man from the affection and perception of truth brings forth good works.

The Glossa Ordinaria, on Gen. i., 11, "Let the earth bring forth *grass*," observes, that "the earth is the church which refreshes us by the *food of the Word*."

* Lauretus, art. *Folium*.

It is in the opposite corresponding sense that dry grass is used to signify according to most commentators *corrupt doctrine*, designated by hay and stubble, 1 Cor. iii., 12.

Brixianus, art. *Flænum* ;—

“To hurt not the *grass* nor the trees, Apoc. ix., 4, signifies to hurt not those who preserve a *simple humility* and the *faith of a pious and honest life*.”

“The *grass* of the earth signifies the pure, who are founded on the law of Christ in the *simplicity of faith*.”

Lauretus, art. *Flænum* ;—

“*Grass* may signify that more *elementary doctrine* which is administered to the *simple*.” Hilary, Jerome.

Cornelius a Lapide, Zech. x., 1, “The Lord shall make bright clouds and give them showers of rain, to every one grass in the field ;”—

“Mystically, unto all who ask, God shall give *grass* (the herb) or the germs of salvation in their hearts ; because he shall inspire into them pious thoughts, affections, impulses, desires ; which, like germs, shall bring forth plenty of good fruit and heroic works.”

Aquinas, Catena Aurea, Mark iv., 29 ; p. 83 ;—

“(Theophylact). For we put forth the *blade** when we shew a principle of good ; then the ear, when we can resist temptations ; then comes the fruit, when a man works something perfect.”

Poole’s Synopsis, Apocalypse, p. 1783 ;—

“‘Green and tender grass’ denotes those in whom the Word of God had not wanted roots (Cotterius), Mark iv. Allegorically it signifies pious men, &c., (Hammond).”

According to Bernard, the green grass signifies young and tender plants in religion. According to De Lyra on Psalm i., *greenness* signifies *life*.

Forbes, Apocalypse, p. 58 ;—

“But this speech here hath a special allusion to that plague of Egypt, Exod. ix. and Psalm cv. Now then to find the ana-

* See Alcasar on this word *χορτος*, Apoc. viii.

logy: as here the burning up of grass and trees is to express the *decay of spiritual life* and moisture in all true Christianity, and that not only in *weak ones* as *grass*, but in the strong as *trees*: so, here we are to search, agreeably to this effect, what is answerable to hail and fire. It is the fire of God's spirit, begetting in us faith and love, which maketh us Christians weaker or stronger, according to the measure of grace given us, and our growth therein: and that, by the watering and moistening of sweet showers of grace, as dew upon the mown grass, or rain on the thirsty ground. For of heat and moisture cometh all flourishing greenness. Hereof it is, that so often, in Scripture, we are exhorted to edify one another in love. This burning heat did eat up our Lord, and in the apostle, burnt: this fire of love is the band of perfection, whereby we grow up as one man in Christ. And hereupon, are in Scripture, so many attestations to be like minded, and detestations of debate and division. Now when this *fire of love is turned into the fire of contention*: then they, from whose mouths should drop wisdom and refreshing showers, send out the cold hail of their own *affections* and *frosty showers of self-love*: which in place of comforting and nourishing the herbs and trees by wholesome word and sound example of life, in contrary, burn them quite up, as doth hail and fire. This was the first evil which entered into the church, for the first degree whereof the church of Ephesus was taxed. Which degree betime growing, not only to coldness in love, but also to *fiery contention*, and mixed with frosty hail, wrought this fearful effect, and first step to Antichristianism, even want of true religion, and of the life of God in a great part."

Gill, p. 748, though giving a different *application*, yet maintains the same general *interpretation*;—

"Some have thought the Arian heresy is here intended, which may well enough agree with the time; and which may be compared to hail, for the mischief it did to the vines, the churches; and because of the violence with which it came, and the chillness of affection to Christ and his people, which it brought on professors of religion; and the barrenness which followed upon it, it making men barren and unfruitful in the

knowledge of Jesus Christ; and to fire, because of the *wrath, contentions, animosities, and divisions* it occasioned among those who were called Christians: and blood may be brought into the account, since the like persecutions under Constantius and Valens were raised against the orthodox on account of it, as were against the Christians under the heathen emperors: and this storm fell upon the earth; the whole Roman empire; for even all the world was once said to be Arian, except one Athanasius; and particularly upon the carnal and earthly part of the church, who were seeking places and preferments under the Arian emperors: and burnt up the third part of trees; the trees of righteousness, the saints, particularly the doctors of the church, the tall cedars in Lebanon; who either seemed to be such, and were infected with this heresy, and destroyed by it, as many were; or were truly such, and were greatly oppressed, afflicted, and persecuted for not embracing it: and also all green grass; the common people, private Christians, weak believers, who had the truth of grace in them, and suffered much for not giving in to this heresy; or who seemed to have it, but had it not, but withered away, being scorched up and destroyed with this pernicious notion."

Poole's Synopsis, Apocalypse, p. 1783;—

"It is called hail on account of its impetuosity and violence, and the cold it induces with regard to the love of God and the neighbor, and which renders men unfruitful in the practice of piety, &c. *Fire*, on account of the *contentions, divisions, and exacerbations* which thence arise, &c., &c. (Durham)."

"It is cast to the earth, *i. e.*, into the visible church (Durham); which, like the earth, brings forth and nourishes its trees (Cotterius); or into fundamental truths, without which the church cannot subsist; such as are those concerning the person, natures, and offices of Christ; since in the world both Pagan and Antichristian, earth denotes its foundations (Durham)."

It is to be observed that the hail and fire mingled with blood were cast upon the *earth*. In chap. vii., the four angels were commanded to hold the four winds lest they should blow upon the *earth* and the *sea*. In chap. x., the Lord descends and plants one foot upon the *earth*, the other

upon the *sea*. In chap. xiii., a beast is seen rising out of the *sea*, and another rising out of the *earth*. It will be seen that in chap. xiii., commentators are nearly unanimous in regarding the *earth* as signifying the *clergy*, and the *sea* as signifying the *laity*; but the authorities adduced on this subject are reserved for that chapter. At present therefore we only anticipate those remarks by observing that the First Trumpet has correspondingly reference to the *clergy*, signified by the *earth*, the Second to the *laity*, signified by the *sea*.

It is further to be observed, that commentators in general regard the *sea* as implying what is external, compared with the *earth* as signifying what is internal; hence it is that so many regard the *earth* as signifying Canaan or the church; and the *sea*, the Gentiles. The same idea of external and internal must be here retained; whence by the *earth* is here signified the *clergy* as more inwardly imbued with the life and doctrine here brought into view; and by the *sea*, the *laity* who are more externally imbued with it. Not that the *earth* signifies the *clergy* exclusively, nor the *sea* the *laity* exclusively; for some of the former may be less imbued than the latter. But inasmuch as the former are in general more deeply infected than the latter, therefore it is that in general the *earth* means here the *clergy*, and the *sea* the *laity*. Abstractedly, the *earth* means interior doctrine, and the *sea* exterior doctrine.

The symbolical meaning of *blood* will be considered under the following trumpet.

SWEDENBORG, 'APOCALYPSE REVEALED,' verses 8, 9;—

" 'And the second angel sounded,' *signifies*, the exploring and manifestation of what the state of the church is among those who are exteriorly in that faith: 'and as it were a mountain burning with fire was cast into the sea,' *signifies*, the appearance of infernal love among them: 'and

a third part of the sea became blood,' *signifies*, that all truths common (or of a general nature) among them were falsified: 'and a third part of those creatures in the sea that had life, died,' *signifies*, that they who have lived and do live such a faith cannot be reformed and receive life: 'and a third part of the ships perished,' *signifies*, that all knowledges of good and truth from the Word serving for use of life were destroyed among them."

Most commentators appear to interpret *mountain* to signify *pride* or haughtiness arising from a spirit of *self-love* and self-intelligence. Thus Haymo says, it signifies the devil extolling himself in the height of pride. Similar is the interpretation of Viegas and Aquinas. Bede says that it signifies the devil swelling with pride and burning with the fire of rage; and by the pride of carnal wisdom inflicting spiritual death. Durham, that it signifies those who are eminent in the church and in authority, kindled with pride and contention flowing therefrom; that it applies to pride and contention not only among heretics but among churchmen themselves. Richard of St. Victor, that the mountain signifies outswelling, and that it is called a great mountain by reason of the greatness of the outswelling; De Lyra, that the mountain is called *great* by reason of elatedness, and burning by reason of ambition; and Bernard says;—

"Now as a mountain is that which is of height out of the earth, so it must be a proud aspiring above others, an ambitious eminency shewing itself aloft in the visible church; whereupon it is called *great*, which inflameth men's hearts as fire burning with the heat thereof. For unlawful authority above others, both in the getting and maintaining of the same, is not without burning and the fire of contention: men cagerly and hotly pursue their desires therein. Now that here is meant an unlawful getting up above others, is evident."

Durham, Apocalypse, chap. viii., p. 283;—

"Observe, 1. What an evil thing pride is, especially when

it entereth among churchmen: O how evil a thing is it! it is the inlet of all confusion, it openeth a door to it and every evil work, and hath a special hand in overturning of whatsoever is beautiful in a church, James iii., 14, 16. Therefore it is no wonder if Satan seek to destroy government and unity, when he would destroy a church; and no wonder Christ so much commends humility and unity to his followers. 2. The more eminent folks be in place or power, they are the sooner kindled with the fire of pride; the higher men's places be, they are the readier to grow proud; mountains sooner than valleys, men of gifts sooner than others; *they* have fewel to this fire that others do want, and are more obnoxious to blasts: partly, the things being excellent they have in their hand; and partly, they being eminently and highly planted, pride hath the more matter to work upon, and Satan hath the readier access and occasion to blow them up. It is a rare thing to be eminent and humble; to be great in prosperity, and yet to be lowly; prosperity and gifts are a snare to many; it had been advantage to many they had never had them, considering how they have been abused by their pride and other corruptions. 3. Pride is especially incident to churchmen: which might be cleared both in the Old and New Testament. They are as cities set on a hill, Matt. v. The church is a mountain that is eminent, and church-governors are eminent above others, and therefore liable to manifest temptations; being about the most eminent things, the devil setteth on them most, knowing what advantage he hath when he hath gained ground among them; and Christ had to do even with his disciples in this, Matt. xviii., 20. 4. It is a great plague and judgement, and bringeth great hurt to the church: when this fire of pride and contention entereth and kindleth among the officers of the church, it spreadeth, marreth, and corrupteth all; it is the rise of much ill, and abusing of the power that God hath given: Diotrephes, loving the preëminency, put all in confusion: it began soon in John's days, 3 Epist. John, and it is opposed to the receiving of the Gospel, and accounting of the apostles. This is no matter of laughing to you, however ye look upon it as if ye were not concerned; no, it is your plague, as if a fiery mountain were tumbled over on you. This should make us all respect unity and peace in the church, and

watch against pride and contention that marreth it. 5. There are four ills in this text that follow on pride and contention among churchmen; 1. It weakeneth and bringeth down church authority; when this mountain taketh fire, it falleth. 2. It spreadeth, infecteth, and kindleth others; it goeth among the people, I am of Paul, and I am of Apollos, and they become carnal and factious, 1 Cor. i., 12, and iii., 1, 2, and the life of religion is eaten out amongst them, seeing, from the priest's profaneness, it spreadeth through the whole land, Jer. xxiii., and so do pride and contention; kindle the officers, and the whole church will be in a fire. If we looked on it rightly, we would think the rise of contention a terrible plague, and people would beware of adding fewel to this fire, and labour by all means to quench it; because it is hard to know where it may end. 3. It corrupteth all; first, the doctrine; secondly, the practice; thirdly, discipline and order; and then cometh confusion and every evil work. 4. Many are stumbled and *spiritually slain* when these waters become *blood*; so that corrupting of government and governors is no small judgement whereby we may know why Satan aimeth so much at this, and why we ought to be the more watchful against it."

"6. This plague, or stroak, on the church, doth often accompany a spirit of error and defection, partly succeeding it, partly going before it, either causally inferred, or at least occasioned, or in God's righteous judgement trysted (or saddened) with it, that the tryal may have the greater extent and efficacy to discover many hypocrites and rotten professours. Tremble to think on it, and adore God's holy justice in the measure it is met out to us in our time: when the outward mean of discipline and government is so weakened, there had need to be the more watchfulness and dependencie on God to be helped and sustained by him, when outward means are not so frequent nor in such vigor as they wont to be."

Brightman, Apocalypse, p. 271;—

"The first effect of this second trumpet's blast is a great mountain, burning with fire, cast into the sea. The second is, the dying of the third part of the creatures which were in the sea. As touching the first, mountains in Scripture are princes, peers, *lofty-minded* men, and the like; as Esay saith, that the

'day of the Lord shall come against all the high mountains, and against all the high hills, and against every high tower, and against every fenced wall,' chap. ii., ver. 14, 15. Whereupon it seemeth here to signify kingdoms, principalities, honors, dignities, the pomp and *wise of the world*, and the *ambitious affecting* of such things. This mountain burns with fire, like Vesuvius and Etna, two mountains, out of which issue flames of fire, because the desire of honor and riches is of a burning nature, neither are men wont coldly and freezingly to be busied in getting of them. It is cast down into the *sea*; because the *ambitious aspiring* after these things was cast into the *doctrine*, when there was a new decree of the Nicene council made, as touching order and honor, of which their ancestors had never once dreamed: for we shewed before, that *the sea is the doctrine*, which is most pure in the true and heavenly church, chap. iv., 6. But in the earthly and false church, it is gross and troubled, chap. vii., 1."

Again;—

"This burning mountain was cast into the sea, when, upon this onset, ecclesiastical men strove together about dignities and honors as for heaven itself. In former time indeed, churches of less note and name, were wont, when any doubt arose, to go to and consult with the learned and skilful bishops of more famous cities, and to require their help, who by reason of the eminency of the place had more authority; but that which they did before of their own accord, they now must do of necessity, and those whom of old they saluted as brethren and fellow-laborers, now they must call them by higher titles. Hence that domination and lordly superiority among ministers invaded the church, by means whereof all things were shortly after turned upside down."

Patrick Forbes, Apocalypse, p. 60;—

"Mountains in Holy Scripture, are put for high and proud states. Then a burning mountain, is the *fire of ambition*, as the first was of contention. For, albeit contention ariseth out of pride; yet, at first, the debate was not directly for prerogatives and places, as now, in this second evil is meant. . . . The first decay was of religion in the hearts and lives of men.

This second, is in the ordinary worship, which in great part now becometh corrupted; and thereby a great part both of common professors and pastors become dead in superstition. The creatures living in the sea are common Christians. The ships are the occupiers therein, designing churchmen; as is plain, chap. xviii., where ship-masters, mariners, and occupiers in the sea, bewail the fall of the whore. The first death was different from this. That was, in life and manners, objected to the widows, 1 Tim. v., and to the church of Sardis, iii., 1. This is of another kind, objected to Ephraim by the prophet. When Ephraim spake there was trembling, but he is dead in Baal. The allusion is to Exod. vii., 19, &c. When the waters are wholesome all things in them live, Ezek. xlvii. The love of riches and honor is the root of all evil, which, while men lust after, they err from the faith."

The same idea is carried out in Gill, only applied to a particular heresy, p. 748;—

“‘And as it were a great mountain burning with fire was cast into the sea;’ by which is meant not the devil, as some think; called a mountain from his height of pride, a great one from his might and power, and a burning one from his great wrath and malice against Christ, his gospel, and his people: and who may be said to be cast into the sea of this world, and the men of it, whom he instigates against the saints, and who are like a troubled sea that cannot rest: but rather some *heresy*, and, as some have thought, the Macedonian heresy, which was levelled against the deity of the Holy Spirit, as was the Arian heresy against the deity of the Son; the abettors of which looked big, and were supported by power, and shewed great zeal for religion, and pretended to great light and knowledge; and which heresy much affected the *sea of pure doctrine*, &c.; . . . and was of so pernicious a nature, as to kill many that professed the Gospel and had a name to live, and destroy many particular churches, comparable to ships.”

Poole's Synopsis, Apocalypse, (‘*blood*,’) p. 1786;—

“This (viz.: *blood*) is the symbol of an heretical dogma, from which men die as fishes in a sea turned into blood, Exod. vii., 24. Discipline fallen into neglect, worship corrupted,

synods, councils, and ministers, which before were of the greatest use, no longer minister to the edification but to the destruction of the church (Pareus, Durham)."

Cornelius a Lapide, *Apocalypse*, p. 165 ;—

"Moreover *blood* is a symbol of the soul and life. Whence of a person severely wounded and dying, the poet saith, *Purpuream vomit ille animam*, i. e., he vomited out blood in which, as in their vehicle, reside the life and soul. Some of the ancient philosophers, according to Aristotle *De Anima*, were of opinion that the blood is the very soul of the animal."

By the symbol *blood* may be understood likewise, in its opposite sense, *spiritual death*. Accordingly, in Cruden's Concordance we find under the article *blood*, that one of its significations is *human reason or wisdom*, Matt. xvi., 17.

Haymo, *Apocalypse*, chap. viii. ;—

"By water turned into blood is understood *carnal wisdom*, which is converted into *blood* when it openly persuades to evil, not those only which are without the church, but also heretics and false Christians, who, desiring to follow their own wills, endeavor to defend themselves by their wisdom and empty philosophy. Whence it is written, 'The letter killeth, but the spirit giveth life,' 2 Cor. iii. ; and thus the wisdom of the flesh is turned into the perversity of error."

Primasius, *Apocalypse*, chap. viii. ;—

"The third part of the sea turned into *blood* signifies the *wisdom of the flesh* which is at enmity with God."

Ambrose Ansbert, *Apocalypse*, chap. viii. ;—

"And what do we think is meant by water turned into *blood*, but the *wisdom of the flesh* which is wont to kill the souls of those who are lost ? Whence also says the apostle, 'To be carnally minded is death.' This wisdom of the flesh appears not only to be put for the insanity of a wicked belief, but also to indicate wicked works. For the wisdom of the flesh is brought into the perversity of error ; as when it was said to those who misunderstood the words, 'The Spirit giveth life, the flesh profiteth nothing.' It is to both of these that the wisdom of the flesh is referred ; that is, both to the error of a wicked belief,

and to the allurements of wicked example; as said the Lord to Noah, 'My spirit shall not always be in these men, inasmuch as they are flesh.' Wherefore *blood* pertains to the *dogma of the wicked*. The letter itself indicates this, which says, 'The letter killeth, but the spirit giveth life.' But inasmuch as by *blood* are designated the sins of the flesh, therefore, after the crime of adultery, the prophet cries out and says, 'Deliver me from bloodguiltiness, O God.' The wisdom of the flesh therefore which teaches those, who being out of the church are separated from it by open error, to believe perversely, persuades also wicked catholics within the church to do evil. To the former, who are out of the church, pertain both evils; to the latter, who are within the church, pertain only one."

From the foregoing observations it appears, that when carnal wisdom interprets the Scripture only according to the letter, it perverts its meaning, and changes it into itself, and that the Scripture thus perverted is said to be turned into *blood*.

Hence, Aureolus interprets *blood* to signify *heresy*.

Durham, Apocalypse, p. 282;—

"The waters are turned into *blood*, shewing they were corrupted; that being the great evidence of corruption in them, alluding to the plague of Egypt, Exod. vii., 19, that . . . discipline was weakened, ordinances corrupted, and the nature of them altered; they were before useful, now they are hurtful, as being abused by this fiery mountain falling into them. So the synods, councils, and ministry, in many places became such as were rather for destruction than edification, and churches were rent and divided, and stumblings laid before poor people, whereby the second effect followed; that is, as in waters turned into blood fishes cannot live, so by these errors in doctrine and worship (which both now continue together) poor souls are destroyed, simplicity of worship corrupted with ceremonies and traditions, and all churchmen almost who trade in these ships, are undone and destroyed with this ambition; for blood signifieth any death, even spiritual death. Ezek. iii., 18; 'His blood will I require of thee,' &c., which is his spiritual killing of them; and here we are to understand their being killed with self-seek-

ing and pride, and so to be dead while they are alive, 1 Tim. v., 6, and deadly to others also."

By the word *blood*, says Bede, may be understood the spiritual death of the soul. He likewise regards the mountain burning with fire as signifying the pride of carnal wisdom; which, says he, is death. For, he adds, it was not flesh and blood which taught the apostles, but the Father who is in heaven.

Similar is the interpretation of the symbol by Rabanus Maurus, who says that, *Blood* may signify "a carnal understanding," into which he falls who does violence to the sacred Scripture.

It appears, then, that as *blood* signifies in a good sense *life* and the *living doctrines of the Word of God*; so, in an evil sense, it signifies *death* and *the Word of God deprived of its life*; as it is when its truths are corrupted or perverted. All corruption, therefore, and all perversion of the Word of God, of whatever kind it may be or by whomsoever made, are symbolically represented by the waters of life being turned into blood.

It is however desirable to ascertain in what more *specific* sense the symbol is here used.

According to Haymo and Ambrose Ansbert, &c., the spiritual death signified by *blood* is that which is implied in the words, the "Letter killeth, but the Spirit giveth life," 2 Cor. iii., 6; hence they regard the spiritual death here signified as that which is produced by *the letter which killeth*; the merely literal sense being regarded as killing the spiritual sense in so far as the merely literal is the merely natural, and "the natural man perceiveth not the things of the Spirit of God, neither can he know them, for they are spiritually discerned;" natural wisdom being derived from the wisdom of the senses or the flesh, or from merely natural reason. Scripture so interpreted is represented by the waters of life turned into blood.

In a similar sense the words in 2 Cor. iii., 6, are interpreted by A Lapide ;—

“First; Chrysostom, Ambrose, Augustin, 3. on Christian Doctrine, chap. iv., thus explain the passage; viz., The letter of the law convicts, and condemns with the punishment of death, those who obey not this letter, that is, the precepts of the law, justice and charity. For this letter of the law thus dictates, and ordains; ‘He who violates the law let him die the death,’ Lev. xx.; and in other places. Secondly; the same Augustin in the same place observes, ‘The letter killeth,’ if you abuse, to the purpose of establishing errors, the naked words of Scripture; neglecting their true sense, as do heretics and Jews. Thirdly; the same Augustin, chap. v. and vi., observes, the letter killeth, if those things which are spoken metaphorically, be taken in the literal sense according to its sound. Fourthly; the same writer says in the same place, the letter killeth, if those things which are mentioned in the old law, and which are types of the new law, be understood as being now to be obeyed in their literal meaning. And in this sense is Origen to be explained, book iii. against Celsus; and Didymus, book iii. on the Holy Spirit, and others of the ancients; when they say that the letter, that is, the literal sense of the law, killeth, but the spirit, that is, the spiritual and allegorical sense, giveth life; because, for instance, it is not allowable to Christians literally to keep to the ceremonies and rites commanded by the ancient law under pain of death; but Christians are to do that which those ceremonies allegorically signified, in order that they may attain to the life and grace of glory. Fifthly; the same Augustin, in his book concerning the Spirit and the Letter, chap. iv. and seq., says, the letter both of the old law and also of the new law killeth, if it be separated from the spirit; but it is here said of the old law alone, that the letter killeth, because when Moses gave the law he gave nothing but the letter, while Christ together with the law gave the spirit. Whence Augustin teaches, that the law cannot be fulfilled by our own natural powers only, but that to this end the grace of Christ is required. Sixthly; Augustin in the same place, and Anselm upon this passage, say, the letter killeth upon occasions; for the law upon occasions

sharpens and incites concupiscence and sin, which kill the soul. This sense and the first are the most literal."

Calmet and the Rhemish commentators give a similar interpretation.

But what say the Reformers? In his *Common Places*, Melancthon observes (Scott's *History of the Church*, vol. ii., p. 248);—

"Let the doting fancies of Origen therefore be exploded, who pretends that the letter is the grammatical sense of the ceremonies and histories of Scripture, and the spirit its allegorical interpretation! Encouraged by this fancy of his, a licentious spirit of interpretation was introduced into the church, by which commentators acted the part of painters; drawing chimeras, and scyllas, and centaurs, according to the figments of their own brain. But there is *one* natural and genuine meaning in every sentence of the prophetic and apostolic writings."

Melancthon admits that the literal sense sometimes prefigures or exemplifies other things; but that this is only an exception to the general rule, which is, that Scripture has one sense only, and that one sense the literal and grammatical.

So also Luther, *ibid.*, p. 99;—

"The *literal* meaning of Scripture is the *whole* foundation of faith—the *only* thing that stands its ground in distress and temptation."

Hence, Bishop Marsh observes in his *Lectures on the Criticism and Interpretation of the Bible*, Lecture xii., p. 509;—

"In the sixteenth century, beside Erasmus, Luther, and Melancthon, . . . we find Camerarius, Osiander, Chemnitz, Calixt, Zwingli, Bucer, Calvin, Beza, Isaac Casaubon, Drusius, Scaliger, and other eminent writers, who were advocates of a single sense, to be determined by a grammatical investigation of each word. In the seventeenth century we find J. and L. Capellus, Frederic Spanheim, Louis de Dieu, Pricæus, Lightfoot, Arminius, Grotius, Episcopius, Le Clerc, and other eminent writers, who were again advocates of a *single* sense, and

literal interpretation. But toward the close of that century an effort was made by Cocceius at Leyden and by some German divines at Berlin and Halle, to restore the manifold interpretation of Scripture, which the Reformation had banished. During a period of many years their efforts were attended with success; but good sense and good taste gradually restored the Scriptures to *the same mode of interpretation which is applied to classic authors*. And with a few exceptions which it is unnecessary to mention, the same kind of interpretation has continued to prevail."

Let us now follow out to its full maturity this grand effort of Protestantism to restore the Scriptures to the same mode of interpretation which is applied to classic authors.

In Dewar's Letters on German Protestantism, p. 104, it is observed, that,—

"The Holy Scriptures were now subjected to a searching process of criticism and exegesy, the result of which was, that as this branch of theological study advanced, so in the same proportion was the doctrine of inspiration abandoned. The more men fancied they were ascertaining the exact meaning of the words of the Bible, the more did they cease to reverence it as the Word of God, the work of the Holy Ghost."

The same author observes that the chief promoters of this exegetical and critical process were Ernesti and Semler: that Ernesti was the founder of what is termed the grammatical method of interpretation; that he was a pious man, who still retained, in a certain sense, a belief in the Divine Inspiration of Scripture; but that, like Luther, he was not consistent in following out his principle, that the New Testament must be interpreted by the same rules as every other book, viz., according to the strict, literal, or grammatical sense; that although he would not, like Luther, reject the book of Revelations, yet that he should regard as a great divine the person who could make nothing of it. That Ernesti was followed by Semler, who was the founder of what is called the historical method of interpretation,

the principal feature of which is, that every passage of Scripture is to be interpreted with reference and in accommodation to the time and circumstances under which it was written; that as such it was proper only to the age in which it was promulgated. "This was the origin," says Mr. Rose, in his Lectures on the State of Protestantism in Germany, p. 75,—

"Of that famous theory of accommodation which Semler carried to great lengths, but which in the hands of his followers became *the most formidable weapon ever devised for the destruction of Christianity*. Whatever men were disinclined to receive in the New Testament, and yet could not with decency reject, while they called themselves Christians and retained the Scripture, they got rid of by this theory; and quietly maintained that the apostles, and in fact Jesus himself, had adapted himself not only in his way of teaching, but also in his doctrines, to the barbarism, ignorance, and prejudices of the Jews, and that it was therefore our duty to reject the whole of this temporary part of Christianity and retain only what is substantial and eternal. Every notion not suitable to existing opinions was therefore treated as mere adaptation to former ones—every thing, for example, mysterious and difficult; the very notion indeed that Christianity was a revelation from heaven, was said to be merely a wise condescension to the weakness of former ages, and nothing at last was left but what common experience and natural religion suggested."

In consequence of these views Semler was designated by the free-thinking party, the immortal Semler; and accordingly Mr. Rose thus continues, p. 90;—

"But this designation of honor is given to Semler because he first taught the German divines to reject the divine origin of Scripture and its universal obligation, to think and to speak lightly of a large portion of what at least is received by every Christian church as Christian doctrine, and to produce without hesitation and without awe, theories which at all events *involve* charges of the most serious nature against the moral character of the founder and the first teachers of our religion. His les-

sons have not been lost—the evil seed which he committed to the earth produced an hundredfold—the harvest time was come—and even the sower would have contemplated with surprise and horror the evil and poisonous crop which has sprung from the seed he planted.”

In the History of Rationalism, Mr. Rose proceeds to shew how these principles of grammatical and historical interpretation gradually led onward their advocates, after their alleged disproof of the inspiration of Scripture, to treat the Bible as a myth, or imposture; the prophets consequently as impostors; while the Lord himself was subjected to blasphemies the most wanton and unparalleled.

By way of specimen, Mr. Rose adduces the ordonnance of the sovereign of one of the states of Germany, important not from its size but from containing the large university of Heidelberg. The following is an abstract of an ordonnance of Louis Grand Duke of Baden, dated Karlsruhe, July 1, 1824; p. 243;—

“This paper states the regret of the Grand Duke, as bishop and sovereign of the evangelical church, at finding that the preaching of the pure Gospel is neglected; that in the sermons and catechisings, several fundamental dogmas are passed in silence, or questioned and controverted, and that instead of the eternal Word of God human opinions are taught. Many clergy put away entirely the principal dogmas of Christianity and make morality its essence; others profess a rationalism subversive of all belief in the revelation made by God through our Lord, and thus shew their desire to get rid of all positive Christianity, by disseminating such a system as is equally fatal to the church, state, and individuals. The Grand Duke cannot and will not tolerate such a state of things any longer.”

In a note in the Advertisement to the Second Edition, p. 15, Mr. Rose observes;—

“The following extract is curious. It comes from the work of a Catholic priest, and consists of quotations from Protestant German writers. Counsellor Beckendorf says, ‘There is no

church among his party, but merely parties; the old church is in ruins.' Boll (Von dem Verfall und der Wiederherstellung der Religiosität), 'The dissolution of the Protestant church is certain.' The Hallische Literatur Zeitung says, 'That there is no Protestant church, but only now Protestant churches;' and so Dr. Planck. The Hermes, 'It is undecided what is the aim of the Protestant churches.' Professor Lehmann (Ansicht und gefahr des Protestantismus), 'One sees Protestantism, but no Protestant church.' Superintendent General Schlegel, 'The greatest part of the evangelical churches may be asked if they can make any pretence to the name of a Christian church.'"*

If now the entire Apocalypse treats of the Seven Churches (according to the system already laid down), consequently of the church universal or catholic, is it possible that, if the Word of God be the foundation upon which the true church is built, it should treat of the church without allusion to any foundation? The answer to this question will be found in the interpretations which have been presented at the very opening of the Apocalypse, "Behold he cometh with clouds:" the answer also is repeated in the case of the church of Philadelphia: and the reader will see, either that the interpretations there given are among the chimeras justly denounced by the Protestant church, or else that the very Protestant church itself is found in a state of direct hostility to the Lord at his second coming in clouds. Even D'Aubigné, that sincere and uncompromising advo-

* "Hoheneggers Beleuchtung der G. von Berzevickyschen schrift, Nachrichten über den Zustand der Evangelischen in Ungarn. Gran. 1825, p. 255."

With regard to the doctrine of interpretation and inspiration as maintained by the Church of England, the most prevalent is that which is contained in the work of Bishop Marsh upon this subject, and is the same with that maintained by the early reformers, containing *in ovo*, all that has developed itself in Germany, and only waiting a favorable opportunity for similar results; and it is from a foresight of the devastations of infidelity which await Protestantism in England, if these theories are allowed to prevail, that others have found it necessary to retrace their steps and go back to the republication of the Catena Aurea of Thomas Aquinas, the writings of the fathers, and the study of the gospels upon more spiritual views, in direct contravention of the merely literal principle of interpretation laid down by the Reformers.

cate of the Reformation, is compelled to say in the Preface to his History, p. 18 ;—

....“Modern Protestantism, like old Catholicism, is in itself a thing from which nothing can be hoped—a thing quite powerless. Something very different is necessary to restore to men of our day the energy that saves. A something is requisite which is not of man but of God.”

Having now treated of the general interpretation of Scripture by the Protestant church, we proceed to its particular or doctrinal interpretations.

First, then, with respect to JUSTIFICATION BY FAITH ALONE, this doctrine is considered in two points of view ; justification *fide sola*, and justification *fide solitaria*. In the former case, it is said *faith alone* does not mean that faith which is alone, but that faith which proceeds from love ; and consequently love is regarded as the essential principle of faith ; hence love and works are considered to be necessary both to salvation and justification. This is the doctrine of Bishop Bull and others. In this point of view, justification by faith alone is opposed only to the doctrines of the church of Rome in respect of meritorious works, and to pilgrimages, penances, and other external observances ; and thus considered, justification by faith alone means justification by charity, faith, and works alone. This interpretation of the doctrine is however mightily opposed by others. Hence,

Secondly, justification by faith alone is understood to mean justification by faith as distinguished from charity, though accompanied with charity. This is the doctrine of Bishop Downname and others. But this interpretation also is opposed, and hence,

Thirdly, justification by faith alone is understood to mean justification *fide solitaria*, whence afterwards are produced charity and good works. But this likewise is opposed, and hence,

Fourthly, justification by faith alone is said to mean justification *fide solitaria*, in such a manner that charity and good works are regarded not only as not necessary to salvation, but either as impossible or as absolute impediments to it.

On this subject there are indeed endless divisions and subtle distinctions, but the foregoing will suffice for the illustration of our present subject.

Now it is justly observed by Bishop Bull, that the fundamental principle of Christianity is a holy life; that this is more fundamental, so to speak, than any article of the creed; for that all those articles are fundamental only in order to an influence upon our practice, since without the belief of them we cannot reasonably live a Christian life; and that if it be not necessary to live according to the precepts of Christianity, it cannot be necessary to believe any one proposition or doctrine in Christianity. Indeed no literal tempest of lightning, hail, and blood; no volcanic eruption of fire; no burning mountains dashed into the sea; no visible darkening of the sun, moon, and stars; no swarming of locusts or scorpions; no hurrying to and fro of horses of sulphureous fire; could present a more fearful scene, or more certainly portend the destruction of a church, than a professedly Christian doctrine seating itself in the Temple, in the Holy Place; and teaching the church that holiness of life contributes little or nothing to true righteousness, and is unnecessary, impossible, or pernicious to salvation.

Let us proceed then to the examination of the doctrine of justification by faith alone, the *Articulus stantis aut cadentis Ecclesiæ*, and see how it bears upon holiness of life.

Scott in his Ecclesiastical History, vol. ii., p. 119, quoting a letter of Melancthon to Brentius, observes;—

“We are justified by *faith alone*, not because of that grace

being as you write the root of all virtues, but because it lays hold on Christ, for whose sake we are accepted, whatever be the amount of our renovation, which indeed must necessarily follow, but is *not* the thing which gives peace to the conscience. *Love*, therefore, though it is the fulfilling of the law, *is not that which justifies*, but faith only—not as constituting any perfection in us, but as apprehending or embracing the Saviour. We are righteous or justified *not* because of our fulfilling of the law, or our *love*, or our renovation (though these are the gifts of the Holy Spirit in us), but for the sake of Christ whom we apprehend by faith alone.”

Caroli, says Scott, who shewed himself well acquainted with the Reformed doctrine, observes upon this subject, (Ecc. Hist., vol. iii., p. 327), when he was a Reformer;—

“The office of faith is to embrace the promise of the grace of God; that of charity, to love. Now to *love* is not to embrace the promise. Justification is attributed to *faith*, because it embraces the promise.”

Ibid., vol. i., p. 89;—

“On the term faith *only*, or faith *alone*, Melancthon in his Defence of the Confession says, if the exclusive term *only* is disliked, let them erase the apostle’s corresponding terms, freely, not of works, it is a free gift, &c., for these also are *exclusive*.”

Ibid., vol. i., p. 280;—

“On the expression, Galatians v., 6, ‘faith that worketh by love,’ (which the papists rendered faith formed by love, meaning in effect that it owed its very character and its power to justify, to the love by which it was accompanied*) Luther remarks, it does not treat of justification, but of the life of the justified. It is one thing to be made righteous, and another to act as righteous; one thing to *be*, and another thing to *do*. Even schoolboys distinguish between *active* and *passive*. It is one question, how a man is justified before God; another, how a justified man acts. It is one thing for a tree to be produced; another, for it to bring forth fruit.”

Hence in his Commentary on Galatians, Luther observes, p. 72;—

* Which Mr. Scott does not seem to approve.

"Now the truth of the Gospel is, that our righteousness cometh by faith *alone* without the works of the law. The corruption or falsehood of the Gospel, is, that we are justified by faith, but not without the works of the law. With the like condition the false apostles also preached the Gospel. Even so do our papists at this day. For they say that we must believe in Christ, and that faith is the foundation of our salvation; but that it justifieth not except it be furnished with charity. *This is not the truth of the Gospel, but falsehood and dissimulation.* But the true Gospel indeed is, that works of charity are *not* the ornament or perfection of faith; but that faith of itself is God's gift and God's work in our hearts, which therefore justifieth us because it apprehendeth Christ our Redeemer." . . .

. . . "Wherefore those things which the Popish schoolmen have taught concerning the justifying faith being furnished with charity, are *nothing else but mere dreams.* For that faith which apprehendeth Christ the Son of God, and is furnished with him, is the same faith that justifieth, and *not the faith which includeth charity.*"

As love or charity was thus excluded from faith in the office of justification, so likewise were works.

Thus Luther in his Animadversions on the Edict of Augsburg asserts the doctrine, says Mr. Scott, which he had uniformly maintained, of justification by faith *alone*, in the following tone of confident defiance, vol. i., p. 98 ;—

"I, Doctor Martin Luther, the unworthy Evangelist of our Lord Jesus Christ, thus think, and thus affirm; that this article, namely, that faith alone without works, justifies us before God, can never be overthrown, neither by the Roman Emperor, nor by the Turk, nor by the Tartar, nor by the Persian, nor by the Pope with all his cardinals, bishops, priests, monks, nuns; nor by kings, and princes, and potentates; nor by all the powers of the world and all devils. This article, whether they will or not, they shall leave to me unshaken, and shall moreover receive for their pains not the favor of God but the reward of hell fire. So I, Doctor Luther, affirm under the guidance of the Holy Spirit. This is the true Gospel . . . Christ alone the

Son of God has died for our sins: all men, with all their *works*, are to be excluded from all concurrence (or cöoperation) in procuring the pardon of sin, and justification. Nor can I embrace Christ otherwise than by faith *alone*: he cannot be apprehended by works. But if faith, before works follow, apprehends (lays hold on) the Redeemer, it is undoubtedly true that faith alone, before works, and without works, appropriates (or applies to the believer) the benefit of redemption, which is no other than our justification or deliverance from (the condemnation of sin). Good works then follow after as the fruit. This is our doctrine; so the Holy Spirit teaches, and the whole Christian church. In this, by the grace of God, will we stand fast. Amen."

The Formula Concordiæ embodies the same doctrine in its articles concerning good works. Thus chap. iv., p. 589;—

"We likewise believe, teach, and confess, that good works are altogether to be *excluded*, not only when treating of justification by faith, but in the argument concerning our eternal salvation. As the apostle, in clear language, testifies; Rom. iv., 6; Eph. ii. 6."

So Calvin on Gal. v., 6;—

"Therefore, when treating of the subject of justification, beware lest you admit any mention of charity or good works, but tenaciously retain the *exclusive* particle (*i.e.* only, or alone)."

Hooker, Discourse of Justification; vol. iii., p. 447;—

"As for such as hold with the church of Rome, that we cannot be saved by Christ alone without works; they do, not only by a circle of consequence but directly, deny the foundation of faith; they hold it not, no, not so much as by a thread."

Mr. Scott maintains this to be the doctrine of the church of England in her Liturgies, Articles, and Homilies; and indeed this has been the prevalent interpretation.

Consistently with the same view of the subject Hooker observes in his Sermon on Justification; (see also Scott's History of the Church, vol. ii., p. 53;)—

"That faith is *the only hand* which putteth on Christ unto justification."*

Upon this subject, on the contrary, it is observed by Macknight in his *Epistles*, vol. iii., p. 56 ;—

"Many theologians overlooking the doctrine of James concerning justification, and attending only to the sound without considering the sense of what Paul had written on the subject, and at the same time forgetting that faith is itself the greatest of all good works, have ascribed to faith some efficacy in justification which good works have not. This efficacy they represent by calling faith *the hand* which layeth hold on the righteousness of Christ, so as to make it the righteousness of the believer, and to render him perfectly righteous in the sight of God. But a doctrine of this kind which implies an impossibility, and from which many dangerous consequences have been deduced by the Antinomians, ought not to be received, more especially as it hath no foundation in Scripture. For none of the inspired writers have called faith a *hand* which layeth hold on the righteousness of Christ."

Moreover Bishop Fowler observes in his *Treatise on the Design of Christianity*, chap. xix., sec. iii., p. 392 ;—

"In short ; is it possible that faith in Christ's blood for the forgiveness of sin, should be the only act which justifieth a sinner, when so many plain texts assure us that he died also to make us holy, and that his death was designed to deliver us from dying, in order to a farther end, namely to this, that we should live unto him who died for us ?"

"I will never more trust to any faculty at reasoning I can pretend to, no, not in the plainest and most undoubted cases, if I am mistaken here. And will take the boldness to tell those who are displeased with this account of justifying faith, that (in my opinion) it is impossible they should once think of any other, if they ever seriously weighed and well considered the design of Christianity. I the more insist upon this, because those persons' explication upon this point hath been greatly liable to be used to ill purposes by insincere persons ; and hath

* Affirmed also by Zanchius ; Works, vol. ii., p. 59. Epistle to Ephesians.

given *infinite advantage* to the dangerous error of Antinomianism. And for my part I must confess, that I would not willingly be he that should undertake to be one of the champions against that foul cause, with the admission of this principle, *That faith justifieth only as it apprehendeth the merits and righteousness of Jesus Christ*. I must certainly have great luck, or my adversary but little cunning, if I were not forced to repent me of such an engagement."

The same view of the subject seems to have been held by the Pietists in Germany, who therefore wished entirely to rid the Protestant church of the doctrine of faith without works. Thus Mosheim in his Ecclesiastical History, cent. 17, vol. v., p. 285. In order, says he, to stem the torrent of corruption and morality, they judged two things indispensably necessary; of which,—

"The first was, to suppress entirely, in the course of public instruction, and more especially in that delivered from the pulpit, certain maxims and phrases which the corruption of men leads them frequently to interpret in a manner favorable to the indulgence of their passions. Such in the judgment of the Pietists were the following propositions; 'No man is able to attain that perfection which the divine law requires: good works are not necessary to salvation: in the act of justification, on the part of man faith alone is concerned without good works.' Many however were apprehensive, that by the suppression of these propositions, truth itself must suffer deeply, and that the Christian religion, deprived thus of its peculiar doctrines, would be exposed naked and defenceless to the attacks of its adversaries."

As it had naturally become a question of what use are charity or love and good works, if they neither justify nor are necessary to salvation; so the answer was, they are still necessary; because God has commanded them; because they are evidences of faith both to ourselves and others; because they are useful to society in a civil point of view; because they bring peace of mind, &c.

On this subject, Dean Sherlock observes in his Discourse concerning the Knowledge of Christ, p. 77:—

... "But these men defy you if you charge them with destroying the necessity of observing a holy life: and I wish with all my heart that, whatever the consequence of their doctrines is, it may have no bad influence upon their lives."

"For they tell us that this universal obedience and good works (a very suspicious word which methinks these men should be afraid to name) are 'indispensably necessary from the sovereign appointment and will of God; that is the will of God, even our sanctification. It is of the will of the Father and it is the will of the Son, I have ordained you that you bring forth fruit, John xv., 16, and the appointment of the Holy Ghost. And then holiness is one eminent and special end of the peculiar dispensation of the Father, Son, and Spirit, in the business of exalting the glory of God in our salvation. It is the end of the Father's electing love: he hath chosen us that we should be holy, Eph. i., 4; the end of the Son's redeeming love, who gave himself for us to redeem us from all iniquity, and to purify to himself a peculiar people zealous of good works, Titus ii., 14; and of the Spirit's sanctifying love, as any one would easily guess!'"

"It is necessary to the glory of God, to the glory of the Father, to the glory of the Son, and to the glory of the Holy Ghost, whose temple we are.' And are not these men most mightily injured in being charged with denying the necessity of a holy life, who make it necessary upon so many accounts? Is it not great pity they should be so abused? But the truth is all this is not one syllable to the purpose; for the question was about its necessity to salvation; and if we be justified and saved without it, all this cannot prove any necessary obligation on us to the practice of it. God hath appointed and commanded obedience; but where is the sanction of this law? Will He damn those who do not obey, for their disobedience? And will He save and reward those who do obey, for their obedience? Not a word of this; for this destroys our justification by the righteousness of Christ *only*. And if after all these commands God hath left it *indifferent* whether we obey or not, I hope such commands cannot make obedience *necessary*."

Indeed, in the Formula Concordiæ, on Good Works, chap. iv., p. 591 ; we find the subject thus treated of ;—

“We therefore *reject* and *condemn* the following clauses ; teaching that good works are necessary to salvation ; that without good works no one can ever be saved ; that it is impossible to be saved without good works.”

Thus we see that good works do not conduce to justification, neither are they necessary to salvation ; and indeed Bishop Bull clearly shows, that if the first be granted, the second necessarily follows.

The natural consequence of this controversy has been to shake to its very centre the Protestant church ; all manner of contradictory views being held upon the subject, and each party maintaining its own to be the genuine *Articulus stantis aut cadentis ecclesiæ*, to the exclusion of all others. Hence has arisen in the minds of many (otherwise well-disposed and desirous to know and to preach clearly the truth), confusion, doubt, and vacillation ; inasmuch as they scarcely know what to preach, or what not to preach, or whether works be necessary or unnecessary, or both together.

Thus Ostervald in his *Causes of the present corruption of Christianity*, p. 127 ;—

“This necessity of good works might likewise be proved from the plain declarations of the Word of God ; and it might be shewn that there is no truth more clearly and frequently inculcated in Holy Writ. But not to engage in these particulars, which do not properly belong to my purpose, I shall take it for granted that a holy life is absolutely necessary ; for either that is true or there is nothing true in religion.”

“Yet how clear soever this truth may be, it is but little known, and men are not much persuaded of it. No man indeed does flatly and without some preamble deny the necessity of holiness ; every teacher professes that to be his doctrine ; all Christians in shew at least are agreed about it. But when they come to explain their meaning clearly concerning this necessity ;

when it comes to the application or to practice, or when they establish other doctrines, they contradict themselves, they hesitate upon the matter, or they explain it with certain restrictions, which soothe men in security, and dispose them to believe that salvation may be obtained without good works; which overthrows their necessity. Nay, some frame to themselves such a notion of religion as even excludes good works."

It is in regard to this very doctrine of justification by faith alone that Dean Sherlock thus writes in his Introduction to the Defence of his Discourse on the Knowledge of Christ, p. 5;—

"This I have often observed in conversing with several sorts of men, that they were very well skilled in all those principles which tended to looseness and debauchery, and that they understood the consequences of them too well, and did at all turns make use of them to apologize for their own and other men's vices, who were accounted gracious persons; the impossibility of keeping God's laws was their excuse, and the righteousness of Christ their refuge; the one lessened their guilt and the other covered it; and I found that let St. John say what he would, they had found out a way to be righteous without doing righteousness."

"Nay, I observed further, that too many were grown so fond of these notions, that they were impatient to hear any preacher who instructed them in their duty, and pressed the necessity of a holy life; unless he concluded comfortably with a caution not to trust in their duties, nor to expect that God would be ever the better pleased with them on that score, but that they must hope to be saved only by the righteousness of Christ, which (however it was intended by the preacher) I found was too often expounded by the hearers, as a *gospel-use* which relaxed the rigor and severity of that *legal* doctrine of the necessity of good works."

Bishop Bull indeed is equally explicit; for he says, *Harmonia Apostolica*, p. 41;—

"It was from these principles very incautiously laid down and greedily taken up by the common mass of theologians, that flowed by necessary consequence the execrable dogmas deduced

by the Antinomians, Libertines, and Familists, and others of the same leaven, of which possibly those good men did not even dream. Be this as it may, those who teach such things and yet with loud clamors vociferate against the Libertines, what else do they than when they damn these, condemn themselves? For they agree to the premises, they reject only the conclusion."

Archbishop Tillotson in Sermon 227, gives a similar testimony. Thus vol. ix., p. 305;—

... "If a man promise me a thousand pounds, only upon this condition, that I will believe him, and trust him, but without any condition of doing what he shall command me, and he shall declare thus much to me: if I can trust this man's word, I need not doubt but I shall have the sum promised, though I should disobey him in everything that he commanded me to do. This is just the case; and if it be, it is no wonder that men are so loath to disbelieve this pleasant opinion, which gives men comfortable hopes of the pardon of their sins, upon such easy terms. Not that I am so uncharitable as not to acknowledge that our worthy and excellent divines, who have been of this judgment, have always pressed the necessity of holiness and obedience: but I am sorry they could not do it with so good advantage, according to their principles; the natural consequences of them tending to licentiousness, and a neglect of the precepts of the Gospel; to which purpose they have been sadly abused by several libertines in these and former times, ever since Luther's days; and I could never yet see how Antinomianism could solidly be confuted upon those principles."

It is however still more to the purpose to quote the opening of Dean Sherlock's Introduction, in the Defence of his Discourse, referring to this controversy;—

"There is not a more lamentable sight in the world than the present state of religion, which is assaulted by so many subtle and religious adversaries, crumbled into so many sects and factions, pestered with such infinite disputes, that it is time to cry out as the disciples did in the storm, 'Help, Lord! or we perish.' And that which makes the case so desperate, is, that the disease is too strong for the remedy, and the wisest prescriptions do only stir and provoke, not expel the humors; or

as it is in some complicated distempers, that which is proper for one disease, is very hurtful for another; which makes the state both of the patient and physician very dangerous; the one being likely to use his life and the other his reputation."

To the same effect writes Bishop Bull in his Sermons, p. 6;—

"‘Know ye not, that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God:’ as if he had said, Is it possible you should be ignorant of so great a truth as this, so often and so plainly taught you by the Gospel of Christ? Certainly if you know not this, you know nothing in Christianity. And yet, alas! in this our age, how many, among those that call themselves Christians, seem to be wholly ignorant of this great fundamental principle of our religion! a principle more fundamental (if I may so speak) than any article of our creed; for all those articles are fundamental only in order to this; that is, they are necessary to be believed, because they have an influence upon our practices; and without the belief of them we cannot reasonably live a Christian life. They therefore that are ignorant of or disbelieve the necessity of a holy life, are ignorant of or deny that article, upon the supposition of which the necessity of all other articles of our religion depends. He indeed that thinks himself not obliged by the Decalogue, or Ten Commandments, as expounded by our Saviour Christ, may at the same time as reasonably throw away his whole creed. For if it be not necessary to live according to the precepts of Christ, it cannot be necessary to believe any proposition or doctrine in Christianity. If there be no danger in an ill life, there can be no danger in a wrong belief. And yet, I say, how many are there among those on whom the name of Christ is called, and who glory in that name, who seem not yet convinced or persuaded of this great and manifest article! It is a sad truth, (but a truth it is,) that the very principles of Christianity are perverted and corrupted by the professed disciples of that religion, yea (which is yet worse) by

the very doctors and teachers of it too. And here

Iliacos intra muros peccatur, et extra.

Protestants and Papists are both to blame. To begin with ourselves first. Among us Protestants there have been many (too, too many) that have taught for pure, yea the purest Gospel, such doctrines as these: ‘That the faith whereby we are justified, is nothing else but a recumbence or reliance upon Christ, or (which is a worse definition) that it is only a firm belief and persuasion, that our sins are already pardoned, and we already justified; and consequently, that the justification spoken of in Scripture is nothing else but the sense and knowledge of our justification past, decreed from eternity; that Christ obeyed the law, and suffered in our persons, and that his righteousness is formally our’s, and consequently that there is no necessity of any righteousness in ourselves in order to our salvation: that the moral law’ (though Christ himself hath taken the pains to explain and press it on us) ‘concerns not us Christians, as a law obliging us *sub periculo animæ*, ‘under penalty of damnation;’ but is only a contrivance to frighten sinners, to convince them of their sins, and to shew them their impotence and weakness: that we are to work, not for life, but from life, as they phrase it; and consequently, that all our good works are (after a sort) works of supererogation, to which no necessity obligeth us, but only gratitude freely inclines us.’ The men that taught these sad propositions were called Antinomians; whose *name* indeed is now everywhere odious and decried; but the *doctrines themselves* have taken such deep root in the hearts of the people, (who greedily entertained them, as grateful and pleasing to their carnal appetites,) that multitudes still perish upon the confidence of the same principles. And there being some obscurer places of Holy Writ, that seem to sound this way, and to favor the forementioned errors, they pertinaciously adhere to them; though there be five hundred texts of Scripture that in the most express and plainest terms teach the contrary.”

Now nothing can be clearer than, that according to the fundamental maxim laid down by Bishop Bull, love is the life, the soul, the first principle of faith, and that living faith

derives its life from love, and its very subsistence. To invert this order, or to regard faith as the cause, origin, and parent of love, is to disturb the first principles of religion and morality; and, as distinctly asserted by the authors above mentioned, to furnish premises from which, however undesignedly, Antinomianism follows as the natural and necessary conclusion.

Accordingly, when the doctrine of the apostle was so interpreted as to affirm justification by faith alone to the exclusion of love and good works, Antinomianism soon became visible among the professors of Christianity; and when this doctrine of justification thus interpreted was singled out at the Reformation as being the *Articulus stantis aut cadentis ecclesiæ*, Antinomianism naturally reappeared, and though it was attempted to be put down by Luther and Calvin, yet did these and other Reformers maintain those very principles of which Bishop Bull affirms, *In premissas consentiunt, conclusionem tantum respuunt*, Harm. Apost., p. 41.

Hence notwithstanding all that has been said to vindicate the Church of England from holding such fatal doctrines, both Bishop Burnett and Archbishop Tillotson gave their opinion that some expressions in the first book of Homilies "seemed to carry justification by faith only, to a height that wanted some mitigation;" and Dr. Hey observes, book iv., art. xiii., sec. v., with regard to the Homilies treating of this doctrine, "I know not whether the expressions on the present subject are not somewhat too strong for me." Indeed it is expressly said in the Homilies, that "*faith shutteth out works from the office of justifying*," and in another place, that from the same office it shutteth out love. No wonder therefore that the advocates of solifidianism should boldly and confidently appeal to these passages in the Homilies as maintaining their view of

the subject, and as inconsistent with the doctrine laid down by Bishop Bull. And what do these admissions amount to but this, that so long as the doctrine of the Homilies is allowed to remain, Antinomianism is either potentially or actually maintained—*In premissas consentiunt, conclusionem tantum respuunt?* It was indeed to the confusions upon this and other subjects that Mr. Scott in his Ecclesiastical History, vol. ii., p. 130, attributes the decay of the Lutheran church;—

“By such proceedings the seeds of decay were sown in the Lutheran church at a very early period: and as Romish superstition has generated infidelity, so it is to be apprehended that the refinements and the contentions which followed the death of Luther, might do much toward gradually preparing the way for the necology and the other abominations of modern German Protestantism. Be not highminded, but fear. Let him that thinketh he standeth take heed lest he fall.”

This subject however will be further unfolded in the sequel.

Having now given the symbolical interpretation of *blood*, which will be still further confirmed by subsequent interpretations, we proceed to the consideration of the next following symbol, *ships*; for it is added, that the third part of the ships perished.

Ships are used to signify everything which serves as a vehicle of knowledge. It is in reference to this abstract sense of the symbol, that, according to Viegas and others, it signifies those who by their eminence in doctrine and sanctity ought to bear others into the haven of salvation; but who, he says, here make shipwreck of the faith.

Poole's Synopsis, p. 1786;—

“‘The third part of the ships;’ churches with their steersmen the bishops (Pareus), or merchantmen, that is, the clergy of the church, as is evident from chap. xviii., 17 (Forbes). A ship is a type of the church (Pareus).”

Viegas, *Apocalypse*, p. 393 ;—

"A third part also of the ships perished, since many who by reason of the opinion entertained concerning their doctrine and sanctity, were eminent as ships among the rest, and who in the sea of the church ought to have carried others into the haven of salvation, yet, swept by the force of the tempest and dashed upon the rocks of persecution, made miserable shipwreck of their faith."

Bede interprets the wreck of these ships as signifying the perdition of the third part of the church by means of noxious tradition, and the following of worthless doctrine. St. Victor says it signifies the damnation of those who seemed to be more highly than others endowed with *reason*, and exalted in dignity ; and who being the upholders and sustainers of others, became, through their own fault, dead, by repudiating the faith and persisting in their infidelity. Brixianus says, art. *Navis* ;—

"A ship signifies preachers, who convey to all nations their necessary food, namely, the Word of God. For this reason also it signifies bishops, who are bound to administer heavenly food to their flocks."

"The ship in which the apostles followed their master, signifies that most pure elevation of our intellect, by which in respect of our rational part we are united to the divine unity."

From these remarks it appears that *ships* signify in the abstract that which contains, conveys, or communicates heavenly knowledge ; hence the symbol may be regarded as signifying sometimes the Word, sometimes the church, sometimes books in general, or even the faculties of the mind in relation to this office. In the present case, the ships are those of the sea ; and by the sea, as already has been observed, is signified concretely the laity, and abstractedly that relatively external knowledge which these possess. The destruction of the ships traversing this sea implies the destruction of all the food necessary to spiritual life.

SWEDENBORG, 'APOCALYPSE REVEALED,' VRSSES 10, 11 ;

“ ‘And the third angel sounded,’ *signifies*, the exploring and manifestation of the state of the church among those whose religion is faith alone, as to the affection and reception of truths from the Word: ‘and there fell from heaven a great star, burning as it were a lamp,’ *signifies*, the appearance of self-intelligence from pride, originating in infernal love: ‘and it fell upon a third part of the rivers and upon the fountains of waters,’ *signifies*, that thence all the truths of the Word were totally falsified: ‘and the name of the star is called Wormwood, and a third part of the waters became wormwood,’ *signifies*, the infernal false principle from which their self-intelligence was derived, whereby all the truths of the Word were falsified: ‘and many men died of the waters because they were made bitter,’ *signifies*, the extinction of spiritual life by reason of the falsification of the truths of the Word.”

The falling of this star does not signify, says A Lapide, its falling from heaven truly and properly, but it signifies its *influx* or *inflowing*. And as we have seen that abstractedly, in a good sense, a star means the light and knowledge of true doctrine, or as Aquinas says, Matt. ii., the illumination of the true faith; so, in an evil sense, in which it is here taken, it signifies the false light of error; in other words, the influx of the light of self-intelligence, or carnal wisdom.

The same interpretation is given by commentators very generally, only that the symbol is interpreted in the concrete instead of the abstract, and is thus considered to signify heretics; either in the more early, or else later times, according to the respective theories of commentators.

Bede, Apocalypse, chap. viii.;—

“Heretics, whom the apostle Jude denominates seducing stars, falling from their height in the church, endeavor by the flame of their wickedness to infect the fountains of the divine Scriptures, not only the sense of which but also the words of which, they fear not to falsify very frequently. Being worthy

of the name of wormwood, a small mixture of which is wont to embitter a great degree of sweetness."

Richard of St. Victor, p. 242; Apocalypse;—

... "*And there fell from heaven a star,*" that is, from the church a crowd of heretics, justly denominated a great burning star. A *star* by reason of the *knowledge* they have received, *great* by reason of pride, and *burning* by reason of ill will. As it were a *torch*, because while it is setting others on fire to wickedness, it is also consuming itself. '*And it fell into the third part of the rivers, and into the fountains of waters.*' By the rivers and fountains are figured forth the divine Scripture, by the drinking of which the mind of him who thirsts for true good is refreshed. Those books are called the '*fountains of waters,*' in which are comprehended the origin and sum of the faith; such as are the books of the law, prophets, evangelists, and apostles. '*Rivers*' are those things which are derived from hence, such as are the expositions of doctors. There are two parts of Scripture, viz., its historical meaning and its spiritual meaning, which rightly understood belong to the good. The third part is the perverted meaning given by perverted teachers, and which belongs to the evil. Therefore the star falling from heaven into the third part of the rivers, fell also into the fountains of waters, because heretical wickedness, falling from its high station in the church, corrupted the sacred Scriptures in as far as regards its own asserted dogmas. '*And the name of the star is Wormwood;*' the name of the star, that is, of the heresies under this trumpet, is wormwood; because whosoever is seduced by the wickedness of heresy, is led on to the bitterness of a corrupted understanding, and a spiritual death. Whence it is suitably added, '*The third part of the waters were made wormwood, and many men died of the waters, because they were made bitter.*' For the waters were embittered by the star falling into them, and men died from drinking them; because when heretics desert their exalted stations, and teach sacred Scripture by themselves, the Scripture itself becomes corrupted by their doctrine, and those who consent to the wickedness of these men, are destroyed by spiritual death."

Viegas, Apocalypse, p. 396;—

“Stars of this kind are for the most part the authors and principal teachers of heresies : whence also Jude, in his canonical epistle, denominates them wandering stars ; because, although at first sight they seem to be stars by reason of the shining of their doctrine, still they do not shine like stars, but only burn like torches ; for the lumen of a torch is obscure, and mixed with smoke. So likewise the dogmas of heretics are not resplendent with true light, but are shady, giving out only a certain appearance of light, that is, of truth, but mixed with smoke and darkness, in which their followers are involved ; not to mention the pride and contempt expressed in the smoke itself. For heretics make a boast of their doctrine, and the people follow after their idle tattle ; although the former wander far from Christian humility and therefore vend nothing but fumes. Moreover worthily was the star called *wormwood*, because of its extreme bitterness ; since although every heresiarch, from the license in regard to morals which he promises, seems to diffuse sweetness throughout the minds of men, yet he nevertheless in reality introduces to mortals bitterness and death itself, for they ultimately perceive nothing of true delight and sweetness from the errors and flagitious thoughts instilled into their minds, but bitterness, and also the stings of conscience with which they are occasionally assailed, and wounded even to blood ; and under the fallacious representation of sweetness, as in the case of some luscious poison, they discover to be concealed the pest and the death of their souls. A circumstance which ought to be referred not to this present life, but also and more particularly to the future ; for then without doubt will all heretics perceive how great was the bitterness of the heresies, which their leaders, under the specious and fallacious name of sweetness, gave them to drink.”

“The star being said to fall upon *the third part of the rivers and fountains of waters*, and to have turned them into *wormwood*, signifies a great part of the Scriptures, which in this passage are called fountains ; for a great part of the doctrine of the fathers, which has flowed like rivers from the fountains of sacred Scripture, has been depraved by heretics ; since from the testimonies of the sacred Scriptures rashly interpreted, and

from the writings of the ancient fathers forcibly wrested to their own errors, they have endeavored to inculcate and to confirm their errors. Therefore a third part of the fountains, that is, a good part both of the Old and New Testament; a third part of the rivers, that is, a good part of the teaching of the fathers; is said to be converted into wormwood; since by the efforts of heretics it has come to pass that both sacred Scripture and the writings of the holy fathers seem, to the uninstructed and unskilled, to contain the bitterness of heresies, and to sound as if teaching the same errors: from which it has arisen, that a vast number of persons have perished through drinking the waters, because they have been made bitter; that is to say, from the corruptions of Scripture, and of the patristical volumes, a great many persons drinking in heresy, have swallowed down error, and by the loss both of faith and charity incurred the spiritual death of the soul."

To the same general effect are the interpretations of Primasius, Aquinas, Gagneus, and Anselm Archbishop of Canterbury, &c.

Haymo, Apocalypse, chap. viii.;—

"By *wormwood*, which is a most bitter herb, is understood the perverted teaching of heretics; who, by their falsity, have converted the sweetness of faith into the bitterness of faithlessness, error, and evil works; because all their works and teaching are turned into bitterness. For the old enemy being cast out of the elect, in now assailing the wicked with his lying, infects them with poison. For by a *lie* we ought to understand the perniciousness not only of a perverted belief, but also of evil works. For what the holy church teaches in the sacred pages as agreeing to a right faith, this do heretics, Jews, and philosophers convert into a corrupt dogma; and what good catholics make use of for advancement in virtue, catholics who lead an evil life make use of for incitements to sin. And although the former may understand many things concerning the Lord, and the latter do many things that are salutary, yet both are made perfectly bitter, as the words of the one indicate, and the deeds of the other proclaim. '*And many men died of the waters which were made bitter;*' that is, many perished from the

perfidious and bitter doctrine of heretics. Since they had many disciples who followed their example and teaching, and all of them died not so much the death of the body as rather the death of the soul."

Ambrose Ansbert, after giving almost the same interpretation with the foregoing, adds ;—

"Because neither do the former (viz., heretics) attain to the knowledge of Christ or his church, as the truth is in itself; nor do the latter (viz., evil catholics) possess that faith, which, working by love, leads its followers to the contemplation of the face of its author. And while they offend in one thing, that is, the love of God and the neighbor, all their consequent works are evil; for although there may be but a small admixture of wormwood in a very plentiful and sweet potion, it nevertheless turns the abundance and sweetness of the potion into bitterness. Into this bitterness were the people of Israel turned when the Lord complaining to them exclaimed, 'I have planted thee as a choice vine, how art thou turned into the bitterness of a degenerate vine?' Jer. ii., 21. And because many perished by the example of their elders, it is subjoined, and '*many died of the waters because they were made bitter.*' For men die, as of bitter waters, when carnal persons, allured by the dogmas of perverted men, or by the example of their works, spiritually perish."

Poole's Synopsis, Apocalypse, p. 1786 ;—

"From heaven, that is, from a celestial height, from spiritual and saving knowledge, into dark and earthly thoughts and pursuits (Cluverus)."

Wodehouse, Apocalypse, p. 216 ;—

"Now a star, in prophetic language, signifies a prince, or eminent leader, a leader in doctrine. Such an one, falling from heaven as did Satan, corrupts the third part of the rivers and springs of waters, corrupts the streams and the sources of pure doctrine, which are by our Lord expressed under the same metaphor. The corruption of pure doctrine and the introduction of heretical opinions are in Scripture commonly attributed to the agency of Satan and his angels; and the corrupting doctrine, which produces heresies, is often expressed by the metaphors wormwood, gall, bitterness, &c., and the death is spiritual."

Forbes, *Apocalypse*, p. 62 ;—

"Upon the third blast falleth a great star, &c. *Stars* are pastors of churches. This great star is a type of great and learned pastors; men of high account, yea and of great shining: but who fall from the heaven, (from the truth and true church,) and so their shining, which ought to have been clear, gentle, and comfortable light, becometh like a burning torch, noting fiery contentions and burning despite, as a blazing flame, in place of a pleasant clear light, οἱ ἐξ ἐριδίας, Rom. ii., 8, for this disposition in itself and working the like in others. This star hath the name of *Wormwood* as being in the gall of bitterness, and making bitter. Simon Magus is said to be so, Acts viii., 23; the Holy Ghost, in that one arch-heretic, shewing the common disposition of all, as full ever of contentions and burning despite; which manner the church of God hath not. The effect here wrought, is, that this star falling in the *rivers* and *fountains*, the third part, &c. Here is yet a higher degree of corruption, working on to the great evil. For rivers and fountains are in a degree of purity and subtle nature above the sea, as the sea is above the earth. Now, as there may be a decay of religion in the hearts and lives of men (which is the burning of grass and trees), the ordinary worship yet abiding pure and unmixed with superstition; so may both religion in men decay, and great corruption enter in the ordinary worship (the sea becoming in a part bloody), and yet the fountains and rivers (that is, the Scriptures and interpretation thereof) abide sound; as experience teacheth how many abuses will creep in and with custom take place, while yet both the Word and interpretation thereof is uncorrupted. The teachers (who are also wells and rivers, bringing waters to the common sea) teaching more purely than is the practice in ordinary worship. But when not only corruption entereth in the common worship, but even the Scriptures are corrupted with false glosses and heretical interpretations, the fountains being poisoned; and the rivers which should carry douce waters to purify the common sea, bringing thither bitter waters, and turning the sweet water of life to be like those of Jericho and of Marah; then is the evil grown to a high and dangerous degree; and their multitudes, who for any blood

in the third part of the sea, would have lived, become dead in heretical depravity. The verity and accommodation hereof is more than clear; as principally in Arius so in all the other arch-heretics of that time; men more learned than holy, and more quick than modest, like blazing comets, corrupting the truth of doctrine in a great part. And therefore for the full perfection of evil in this kind, not only the third part, but wholly all both earth, sea, and fountains shall be burnt, turned into blood, and made bitter, and all light eclipsed. The like type is used in the fifth trumpet, but with this notable difference, that that star falleth to the earth, and so breedeth the mischief."

The Commentary of the Religious Tract Society, Apocalypse, p. 591;—

"The third angel sounded, and there fell a great *star* from heaven. Some take this to be an eminent governor; others take it to be some eminent persons who corrupted the churches of Christ. The star fell upon a third part of the *rivers*, and upon the *fountains* of waters, ver. 10. It turned those springs and streams into wormwood, made them very bitter, so that men were poisoned by them: laws, which are springs of civil liberty, and property, and safety, are poisoned by arbitrary power. The doctrines of the Gospel, the springs of spiritual life, refreshment, and vigor, to the souls of men, are corrupted and embittered by the mixture of dangerous errors, so that the souls of men find ruin where they sought refreshment."

Pellicanus, Apocalypse, p. 30;—

"That by *rivers* and *fountains* doctrine is understood in the Scriptures, is evident from Proverbs v., and John iv., 7. Also by *wormwood* is signified depraved and pharisaical doctrine, by which the pure meaning of the faith is disturbed, and its sweetness embittered, according to Deut. xxix. 'Lest there should be among you a root that beareth gall and wormwood.' To this Christ seems to allude when he bids his disciples take care of the leaven of the Pharisees. 'And many men died by reason of the waters.' Perverse doctrine, as it leads men away from Christ, who alone is the true and eternal life, so also it necessarily dooms men to eternal death."

Frere, Symbolical Dictionary, p. 91;—

"A *river* of pure water—the pure doctrines of the Gospel, the support of our spiritual life."

"*Rivers* and *fountains* of water—the sources of religious instruction. These, if pure, convey life and health; but if made bitter by the infusion of false doctrines, they cause those who drink of them to die."

Robertson, Apocalypse, p. 133;—

"By *waters* we are, in a prophetic style, to understand doctrines; and it is noted, when waters signify not crosses, as they do oft, then they are to be meant of doctrines, as we shall hear afterwards at more length. Now here is the distribution of waters into rivers and fountains: the river is more capacious, and waters whole provinces; whereas fountains are more scanty, and supply but a few. It will be hard to hit the precise meaning of the Spirit of God in the place; we shall at the time hint only at what we judge to be plausible. By *rivers* then, I think, may be understood courts or palaces royal, where either truths or errors are justified or condemned by authority, as well as practice: thus we read of righteousness to run down as a river; that is, from the seats of judgment, to water whole kingdoms and provinces: the bad influence of an ill-disposed court, these nations have felt to their regret oftener than once. . . . And by *fountains* may be understood inferior seminaries and nurseries, which being poisoned, must in time make a most miserable harvest in riper years. To what else is owing all these floods of perverse opinions and profane practices, but youths being contaminated in their greener years? Nor is it possible to effect many and mighty changes of this nature, but by sapping the foundations, by poisoning the wells; and these do of course affect the rivers, and by degrees the whole body politic becomes corrupted."

Marloratus, Apocalypse, chap. viii. ;—

"By the names of *rivers* and *watersprings* is meant doctrine; like as it is to be gathered of the Proverbs v., 16; John iv., 10; vii., 38. Then do heretics mar, corrupt, and falsify the Scripture with their froward interpretations. And so the pure meaning of faith is troubled, and the sweetness of God's Word becometh bitter, or at leastwise weareth away." (Bullinger.)

Richard Bernard, *Apocalypse*, p. 173 ;—

“*Burning as it were a lamp* ; such a one was this star in his fall ; not shining with a clear, gentle, and comfortable light, as a star ; but flaming as a torch, with great heat of spirit ; making his falling most apparent. *Fountains and rivers* are the Scripture and interpretation thereof.”

Robertson, *Apocalypse*, p. 133 ;—

... “They are not all good Protestants who say they abhor Popery ; there are many in the purest churches, who would be easily prevailed with to give up with the profession of Christianity : the little practice of godliness among us, is a sad proof of this. Whatever errors or heresies have been broached in Rome, or elsewhere, they are not confined to their native countries, but often walk abroad, and visit remote places : yea, was there ever an error in Rome but in a short time has found patrons in Protestant churches ? And many of these, as the Socinian, Arian, Arminian, and enthusiasm in all its shapes, &c., have gained a great deal of ground in Protestant countries, almost to the defacing of famous churches. Should any be silent while these are rampant ?”

“The second effect flows from the first, ‘and many men died of the waters, because they were made bitter.’ This may be understood either of a spiritual death, being poisoned by the errors, and so they make shipwreck of the faith ; or it may be understood of a violent death, for error always ends in persecution ; and those whom they cannot decoy, if it be in their power they are sure to destroy. Whichever way we take, they may be said to die of these bitter waters.”

Pearson, *Apocalypse*, p. 139 ;—

“Now, by a *star*, in prophetic language, is understood a prince, or some eminent person, Numb. xxiv., 17 ; Matt. ii., 2 ; and also a leader in doctrine, Rev. ii., 28 ; xxii., 16. Such an one falling from heaven, as did Satan (Luke x., 18 ; 2 Pet. ii., 4 ; Jude 6 ; Rev. xii., 4 ; ix., 1—12), corrupts the third part of the *rivers* and *fountains* of waters ; that is, corrupts the streams and sources of pure doctrine, which are expressed by our Lord under the same metaphor (John iv., 10, &c. ; vii., 37—39). And this interpretation is confirmed by the remaining part of the

description, which is given to the star; which is designated by the appellation of wormwood, and of which the effect, when it falls upon the waters, is to make them bitter; under which image the corruptions of false doctrine are described in other passages of Scripture. (Compare Deut. xxix., 18, with Heb. xii., 15, and Acts viii., 23)."

Poole's Synopsis, Apocalypse, p. 1788;—

"*Wormwood.* From the effect, because it renders the rivers and fountains bitter (Piscator, Ribera, Erasmus, Mede); it corrupts (Durham) the most sweet doctrine of evangelical grace; it makes the Scriptures bitter, and pernicious to those who drink of them."

... "Many died of spiritual (Durham), eternal (Pareus), and heretical (Forbes) depravity."

Pareus, Apocalypse, p. 163;—

" 'And the name of the star is *Wormwood.*'] He describeth the apostasy of this star by the effects; it is called Wormwood, not by a proper name, but from the events. For by pestilent institutions he did make bitter the third part of the waters, that is, of the doctrines and comforts of the Scriptures, turning the same into a deadly wormwood, not indeed naturally (for howsoever in this respect wormwood be a bitter herb, yet it is medicinal, and causeth digestion), but theologically, it being a Scripture phrase, and signifies a vile depravation of justice and equity: as Amos v., 7, 'Ye who turn justice to wormwood:' and sometimes God's grievous plagues and judgments: Jer. ix., 15; 'I will feed them, even this people with wormwood.' The sense then seems to be thus, that these apostates should make the waters of the Holy Scriptures so bitter, that whosoever drinketh thereof, should hazard their eternal salvation. He alludes undoubtedly to the bitter waters of Marah, which the Israelites could not drink, Exod. xv., 25."

Brightman, Apocalypse, p. 276;—

"We have heard that stars are the ministers of the Word in the churches, chap. i., 24; and yet the word doth not so agree to them alone, but that it may be applied unto others. 'How art thou fallen from heaven, O Lucifer, thou son of the morning!' saith the prophet, speaking of the king of Babylon, Esay. xiv.,

12. The word therefore is fitting for them that shine on high as it were in heaven, specially if they shine with the light of the truth. This is a great star, not an obscure and cloudy one, but of a notable greatness. It fell from heaven, by revolting from the true church by heresy, or some other impiety. It burneth as a *torch*, because the fire thereof is flaming, and shewing itself forth, openly breaking out into the public view, not glowing only with a hidden kind of fervency, as the mountain burned a little before, whose flame yet should not be long lasting, but for want of matter to feed it with, like the flame of a torch, it should go out. It falleth into the *rivers* and *fountains*; namely, upon those, from whom as from fountains the doctrine should flow forth unto others, such are the bishops, dispensers of the Word, whose sundry respects gets them sundry names. Even now they were ships, transporting the traffic of the world hither and thither; now because they do feed and preserve that whole sea of doctrine with their continual flowing, and increase that which is adding in the multitude, they are worthily compared to floods and fountains. The star falleth upon these, while perhaps the people remain more sincere, which cannot conceive of so great subtleties. And yet how can the river flow purely when the fountain is corrupted? Unless perhaps, as the sea doth not wax sweet by the flowing of the rivers, so neither should the multitude get a bitterness, though the bishops were depraved. But here it falls out otherwise, seeing a little leaven leaveneth a whole lump; and seeing the fountains should be most corrupt, they should not go scot-free that should drink of them, but they also should perish, as well as the other. The name of the star is *Wormwood*, not that it was so called commonly, but because it should shew itself to be some such thing by the effect. Now wormwood sometimes signifies the bitterness of affliction; as, ‘Behold I will feed my people with wormwood,’ Jer. ix., 15; that is, I will afflict them with most grievous punishments. Sometimes it signifieth the deadly poison of heretical wickedness; as, ‘Take heed lest there be in any of you a root bringing forth gall or wormwood;’ that is, lest your mind be a seminary of any idolatry, or of a cursed life; as the most learned men, Tremelius and Junius do interpret the place, Deut. xxix., 18. Both of these (as it seemeth) are to be joined

here together, that so the bitterness of calamity should be mingled with naughty and corrupt doctrine."

Again, p. 278 ;—

" 'Therefore the third part of the waters became *wormwood*.' A second effect, that teacheth us what was the fruit of this falling star. All the teachers and bishops almost of that part, which should have been head-springs of doctrine unto others, did forthwith infect the wholesome waters with the bitterness of their wicked opinions ; but they did not procure death to themselves only by this mixture ; but all they also who drank of these waters, and suffered themselves to be infected with the same opinions, came to destruction, as we shewed above in the exposition."

SWEDENBORG, 'APOCALYPSE REVEALED,' verse 12 ;—

" 'And the fourth angel sounded,' *signifies*, the exploring and manifestation of the state of the church among those whose religion is faith alone, as being in evils of the false principle and in falses of evil : 'and a third part of the sun was smitten, and a third part of the moon, and a third part of the stars, and a third part of them was darkened,' *signifies*, that by reason of evils grounded in falses, and falses grounded in evils, they did not know what love is, or what faith is, or any truth : 'that the day should not shine for a third part of it, and the night likewise,' *signifies*, that there was no longer any spiritual truth nor natural truth serviceable for doctrine and life out of the Word among them."

Alcasar considers that by the sun is signified the brightness of the Father or Divinity ; by the moon, the brightness of the Son, the Humanity, or Divine Wisdom ; by the stars, the brightness of apostolic preaching as resulting from the interior illumination of the Holy Spirit. The distinction observed by Swedenborg, is, that the sun signifies primarily divine love ; the moon, divine truth ; and stars, the manifold knowledge of truth.

Ambrose Ansbart, *Apocalypse*, chap. viii., p. 396 ;—

“Then are (heretical teachers) darkened, when they are in a state of open separation; that is, it is made perfectly apparent that they are darkness, when their error comes to the knowledge of the faithful. For, before that time, while they were darkness they were not recognized as such, because they were esteemed to be light. Whence are they struck in order to become dark, unless it be from the light of faith? unless it be from the light of the Word of God? And no marvel! for whatsoever is lucid in the faith, heretics convert into a dogma of darkness. For in this way it is that the light of truth is converted into the darkness of error; just as to weak eyes the rays of the sun are known to introduce blindness. Whence also Paul foretells that the Gospel will be hid to them that are lost.”

Viegas, Apocalypse, chap. viii., p. 401;—

“Rightly therefore is a third part, that is, a great part, of the sun said to have been obscured; since Christ, who is as it were the true Sun that shines in the heart of believers, then shone no longer in many who had lost the radiance of faith; because the light of himself and the knowledge of truth had perished for a great part from among the faithful. It was in this way that a third part of the sun was obscured; not that the sun itself lost any of its own light and brightness, but that the faithful, through being deceived by the impostures of false prophets, did not receive him. Whence also it came to pass that the third part of the moon, that is, a great portion of the church, became eclipsed by the intervention and interposition of clouds, which false prophets introduced under the falsely assumed pretext of sanctity. Moreover a third part of the stars, that is, of the doctors of the church, was involved in the same darkness, so that it did not shine; on account of their rashly adhering to hypocrites, who falsely arrogated to themselves a divine afflatus and instinct. And lastly, the darkening of the third part of the sun, caused that a third part of the day should not shine; and when a third part of the moon and stars lost their light and splendor, so also a third of the light by night perished. By the *day*, understand the righteous; by the *night*, sinners, as said the apostle, ‘Ye were sometime darkness, but now are ye light in the Lord;’ or at least by the day we may understand perfect believers; by

the night, imperfect believers; a third, that is, a great part of whose day and night is said, by reason of the obscuration of the sun, moon, and stars, not to have shone, since both from among the perfect and imperfect, the righteous and sinners, were lost the light of faith, and the brightness of charity. Some interpret the New Testament to be the day, and the Old Testament to be the night, according to Rom. xiii.; 'The night is far spent, the day is at hand;' according to which exposition a third part of both is said to be obscured, since by means of false interpretations pretended to be derived from heaven, false prophets have covered over with clouds and darkness the clearest testimonies of both Testaments, so that a great portion of them, especially among the unskilful, seemed no longer to retain their light and brightness."

"Those were the times of the hypocrites and false prophets, foretold also in other places of sacred Scripture. More especially were they foretold by Christ long before, Matt. vii.: 'Beware of false prophets which come to you in sheep's clothing, but inwardly they are ravening wolves:' and Paul, 1 Tim. iii.; 'Now the Spirit speaketh expressly, that in the last times some shall depart from the faith, giving heed to the spirits of error and doctrines of devils, speaking lies in hypocrisy and having their conscience seared with a hot iron,' &c.; where you may perceive that Paul does not speak of manifest heretics who declared open war against the church, but of such as were occult, and who by their hypocrisy set forth their errors as being divine oracles. . . . Therefore, according to the exposition of Theodoret, false apostles are compared to unjust judges; since by seducing the faithful and falsely pretending to be true prophets and messengers, they wickedly snatched away the crown and the prize which some had acquired by a true faith and religion."

Haymo, Primasius, Bede, and Anselm Archbishop of Canterbury, all give, with slight variations, a similar interpretation of this obscuration of the sun, moon, and stars; and regard it as implying the darkening of the light of truth by the introduction of error and heresy. A similar interpretation is given by Gagneus, only that, although a Romanist, he applies the prophecy to the Church of Rome.

Richard of St. Victor adopts the same method of interpretation, and observes, p. 243 ;—

“Well therefore is the third part of the sun by day, and of the moon and stars by night, represented as shining obscurely ; because the good of intelligence, justice, virtue, both in the better classes, and also in the inferior or hypocrites, is utterly obscured.”

Nor ought we to omit the mention of the interpretations of De Lyra and Alcasar, who likewise adopt the same general principle of interpretation of the symbols pertaining to this trumpet ; although they differ in the application.

Wodehouse, Apocalypse, p. 217 ;—

“When the Jewish polity, expressed under the image of the sun and moon, is ‘ashamed and confounded,’ the superior splendor of the Christian light shines forth in the same kind of description. ‘The light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold.’ There is likewise frequent allusion to this mode of expression in the apostolic writers. So that a third of the light taken from the heavenly luminaries, implies a failure in that invaluable light derived from the Christian revelation. The reign of darkness, ignorance, and superstition, did indeed return after the light of the Gospel had been revealed ; the more particular history of which will be unfolded in the following trumpets. The prophecy of the fourth trumpet, as of those preceding, is general. It follows the other three in natural order, and is indeed the effect of the third. Corruption of knowledge necessarily produces ignorance. The corruption of Christianity produced at length Gothic darkness and superstition.”

Pellicanus, Apocalypse, p. 31 ;—

... “If, however, we refer back to the times of evangelical preaching, it appears to us that the third part of the sun was smitten thus ; Christ is the Sun of righteousness and the brightness of the eternal light, who with his apostles are called by himself the light of the world. Therefore the third part of the sun is said to be smitten, that is, eclipsed and extinguished, when the most powerful, that is, those who boast themselves

to be the vicars of Christ, and to be appointed in the place of the apostles, fall away from the Gospel of Christ to their own doctrines."

" 'And that a third part of the day might shine not.' Because the dignity, glory, and beauty of the church of Christ, by reason of the defection of those who preside over it, will for a good part perish, nor present any longer a specimen, however slight, of the church in its primitive state; so that in all things they have turned aside from the apostolic institution to their own lusts; according as it is said, 'By reason of you the name of God is blasphemed among the Gentiles,' Ezek. xxxvi., Rom. ii. For which reason he hath rendered them also contemptible, Psalm x., 7; Job. xii., and caused them to be trod under foot like salt which hath lost its savor, Matt. v.; as is the case at this day."

Patrick Forbes, Apocalypse, p. 64;—

"The fourth trumpet bringeth a darkness in part upon sun, moon, stars, day and night. A kindly degree of evil to follow on the former: and therewithal noting yet a higher degree of apostacy, and advancement of the mystery of iniquity, as the heavenly lights are above fountains and rivers. This is the type of dark ignorance, coming on the world first in a great part. The former evils arose, more upon contention, pride, and bitter despite, than upon ignorance, (while men either not adverting, or maliciously miscarried, they took place;) but now together with these, cometh also gross ignorance in a great part, darkening all true knowledge. Christ is our sun whom we behold in the true light of his Gospel, whereof when the third part is darkened, so far is our sun darkened to us. The *moon* and *stars* are they in whose hearts God so shineth, as they are able to make the light of the knowledge of God, to shine in the hearts of others, in the face of Jesus. The *day* is that light, thus ministered from our sun by these stars, wherein we walk, who are children of the day, and not of the night. For stars here must be considered, more as receiving light from the sun, (they dispense it to us,) than for that they shine in the night. And here the *night* signifieth that light which natural men who are not children of the day but of the night, yet have in human science and liberal arts (in comparison to the light of the Gospel,

but a night of darkness), whereof now by this trumpet came a great decay, as in story is more than manifest. Now as these evils are said to work but on the third part in each kind, (to shew that the first degrees came on but in part :) so at first the love and life of God abode in the most part of the church ; and in the second degree, the most part worshipped purely ; and in the third, held still the orthodox faith : like as now in the fourth, there yet continued great measure of learning, both in divine and human sciences. Whereas in the next trumpet, all falleth to the height of evil, and a total and common apostacy is set down.”

Pareus, *Apocalypse*, p. 164 ;—

“Franciscus Lambertus expounds it in a general way : ‘Christ the Sun shall be smitten, when the light of his truth shall be hid : then also the moon, the church, and stars, the teachers, shall fail :’ but he shews not when and how this was accomplished.”*

Brightman, *Apocalypse*, p. 279 ;—

“We interpret the *sun*, *moon*, and *stars*, as before, to be the chief ornaments of the more pure and true church ; so that the sun is the Scriptures themselves, the fountains of light ; the moon, the doctrine fetched from thence, which is sometimes compared to water, sometimes to light in a divers respect. The stars are the ministers ; the day, joy and gladness, which are in the church, arising from the enjoying of this sun ; the night, the more rueful state thereof, whether it be by reason of affliction, or of some darkness and obscurity, that is cast upon the truth, or of both ; whence it is, that there shall be no night in the full felicity of the church, chap. xxi., 29. Neither are the ministers stars, because they are servants of the night, but because

* Pareus observes, p. 164 ;—

“Lyra understands the fourth angel of Eutyches, who confounding the two natures of Christ, said that the divinity was first changed into the humanity, and the humanity again into the divinity ; by which pestilent heresy he darkened the third part of the sun, that is, of the divinity ; and the third part of the moon, that is, of the church ; and the third part of the stars, that is, of bishops, of whom many were infected with this heresy ; and a third part of the day, and of the night, that is, the Scriptures of the Old and New Testament.”

“Bullinger interprets this allegory after the same manner, yet applies it not to the heresy of Eutyches, but of Pelagius.”

they drive away darkness in others, themselves being in the meanwhile enlightened thoroughly with the light of the sun."

Pearson, *Apocalypse*, p. 140 ;—

"Upon the sounding of the fourth trumpet, the same kind of stroke, which had fallen upon the other divisions of the creation, falls upon the heavenly luminaries, the sun, the moon, and the stars ; and the third part of them is smitten, and ceases to give light. Under the symbolical imagery of the darkening of these luminaries, is represented, in the prophetic language of the Old Testament, the removal of that glory which was vouchsafed by the Almighty to his chosen kingdom and people. In the same manner, by the increasing splendor of these heavenly luminaries, are represented the increasing glories of the Christian dispensation ; and there is frequent allusion to this mode of expression in the apostolical writings. Under the imagery, therefore, which is contained under this trumpet, is represented the spiritual darkness which followed the promulgation of those heretical opinions which were directly opposed to the great and vital doctrines of the Gospel, and which so effectually obscured the purity and simplicity of the Christian faith."

Commentary of the Religious Tract Society, p. 591 ;—

"The fourth angel sounded, and the alarm was followed with further calamities. The nature of this calamity was darkness ; it fell upon the great luminaries of the heaven, that give light to the world—the sun, and the moon, and the stars ; the guides and governors are placed in higher orbs than the people, and are to dispense light and benign influences to them. It was confined to a third part of these luminaries ; there was some light, but it was only a third part of what there was before. Without determining what is matter of controversy in these points, we make these plain and practical remarks :—where the Gospel comes to a people, and has not its proper effects upon their hearts and lives, it is usually followed with dreadful judgments. God gives warning to men before he sends his judgments ; He sounds an alarm by the written Word, by ministers, by men's own consciences, and by the signs of the times ; so that if a people are surprised, it is their own fault. The anger

of God against a people embitters all comforts, and makes even life itself burdensome. God, in this world, sets bounds to the most terrible judgments. Corruption of doctrine and worship in the church are great judgments, and also are the usual causes and tokens of other judgments coming on a people."

Poole's Synopsis, Apocalypse, p. 1788 ;—

"This trumpet designates a deeper degree of apostacy (Forbes, Durham), and a further expansion and defection, gradually and imperceptibly made, from purity of doctrine, simplicity of worship, and the practice of piety ; by the introduction in their stead of human traditions, ceremonies, and superstitions. (Durham)."

"By *sun, moon, and stars*, I understand light of every kind ; purity of doctrine, which is compared to light, &c., (Durham)."

"The *Sun* is here Christ, the sun of righteousness, the light of the world, who, like the sun, suffers an eclipse not properly and in himself, but when his light, brightness, and glory are intercepted lest men should see it (Cluverus)."

"The *moon* is here the church (Cotterius), which hath its light from Christ (Cotterius, Cluverus)."

Marloratus, Apocalypse, chap. viii., p. 124 ;—

"Christ is the day-sun of righteousness and the clearness of the everlasting light ; whose apostles are termed by himself the light of the world, Matt. v., 14. Therefore the third part of the sun is said to be smitten (that is to say, to be eclipsed or darkened) when the chiefest sort, (that is to say, such as vaunt themselves to be Christ's vicars and the apostles' successors) start away from Christ's gospel unto their own traditions." (Sebastian Meyer.)

"*And the third part of the moon ;*' that is to say, a great part of the church hath lost the true light of God's Word, while men, giving themselves to certain gewgaws and fables, began to despise the simpleness of the Scripture ; which thing Paul feared for lest it should happen to the Corinthians, when he wrote to them after this manner ; 'I am afraid lest it should come to pass that like as the serpent beguiled Eve with his wiliness, so your understandings should be corrupted from the simplicity that was to Christward,' 2 Cor. xi., 3. (Sebastian Meyer.) But

alas! for sorrow, not only the Corinthians, but also all Christendom, have by little and little so fallen away from the soundness of faith, and the pureness of God's Word, that at length it hath scarcely followed any one step of the primitive church. (Marloratus.) '*And the third part of the stars;*' that is to say, the most part of the bishops and the doctors of the church, yea, and of those also which govern the common weal and are rulers over others (Sebastian Meyer, Gaspar Megander); inso-much that we may now say with the apostle, 'Where is the wise man? where is the scribe? where is the disputer of this world?' 1 Cor. i., 20. (Gaspar Megander.) For it would become a bishop to excel all other men, not only of the laity, but also of the clergy in knowledge and skill of God's law; and if there happened any questions about the faith, he might be able to discuss them; or if there budded up any heresies in the church, he might be able to pluck them up with the weeding hook of God's Word, according as Paul writeth, Titus i., 9. Again, it would become him to excel all men in the church in holiness of life, that he might be an example and pattern to his flock, 1 Pet. v., 3. But in these days they not only are not learned in God's law, but also cannot abide them that be learned. Nay, rather into their courts, flock all Thraso's Cyclops, Rakehells, and Bellygods, from all quarters, greedily devouring the goods of the church, wherewith the learned sort and the poor members of Christ ought to be cherished. Blind are they and guides of the blind, Matt. xv., 4. Yea, they be wells without water and mists carried about with the wind, for whom the everlasting mist of darkness is kept in store, 2 Peter ii., 17. '*So as the third part of them was darkened;*' i. e., Christ the day-sun of righteousness hath been darkened for the more part. (Sebastian Meyer.) The church hath lost her former brightness, and the rulers of the people are become fools, and have lost the true understanding of the Scriptures. To be short, there is not almost any more resemblance (be it never so small) of the primitive church to be seen; considering how most men are fleeted away from the traditions of the apostles, to their own lusts. Wherefore it must not seem strange, though the Lord have made the shepherds and ringleaders of his people despised, according to Psalm cvii., 38, and Job xii., 18, and

given them up to be trampled under men's feet like unsavory salt, Matt. v., 13, according as this day beareth witness. (Bullinger.) '*And there shined not the third part of the day;*' he meaneth that the expounding of Scripture had ceased, because that they which should have interpreted it to the people, were endued with no knowledge thereof. Also inasmuch as they were void of good works, they could by no means edify the rest. Hereupon came darkness and blindness upon the whole body (Gaspar Megander)."

To the same general effect is the interpretation given in the Homilies of the Church of England in the Second Part of the Sermon against Peril of Idolatry.

Richard Bernard, Key of Knowledge, p. 174 ;—

"A type of great darkness, for here the smiting of the sun, moon, and stars, is plainly interpreted darkening them. By sun, moon, and stars, is noted all means of spiritual light in the highest, middle, and lowest degree; all is to aggravate in these speeches, the gross ignorance, darkening of all true knowledge in every degree."

"Note here, that in all these four there be degrees according to the letter, from the lowest to the highest; as first earth, the sea, then rivers and fountains, then sun, moon, and stars, spiritually giving us the degrees of evil, and corruptions in religion. First corruption and decay of religion in men's hearts and lives, verse 7; then in God's worship, verses 8, 9; after this the abuse and corruption of Scripture, verse 10; and then, lastly, great ignorance; for that darkness had come upon the lights of truth, noted in this verse 12, all in course of time, following one upon another in order, as notable steps and degrees of that general apostacy, noted in the blowing of the next trumpet, chap. ix., 1."

SWEDENBORG, 'APOCALYPSE REVEALED,' verse 13 ;—

"'And I beheld and heard one angel in the midst of heaven,' *signifies*, instruction and preaching from the Lord: 'saying with a loud voice, Woe, woe, woe to the inhabitants upon the earth by reason of the remaining voices of the trumpet of the three angels about to sound,' *signifies*, the

utmost lamentation over the damned state of those in the church who by doctrine and life have confirmed in themselves faith separated from charity."

For the word *angel*, Alcasar, (following the Vulgate,* Bede, Aretas, Tychonius, &c.,) reads *eagle*, and says that it signifies here the teaching of evangelical wisdom. Accordingly, Cornelius a Lapide and Ribera are of opinion that by the eagle is here designated some holy and celestial prophet whom the Lord will raise up in the latter days to forewarn the church of these coming woes.

Marloratus, Apocalypse, p. 125, says, the exclamation *Woe*,—

. . . "Is not so much a cursing, as a foretelling joined with a sorriuess for it: as if it were said, Alas, silly men! the world goeth worse and worse with you. For the things which the three angels that follow shall foreshew shall be despised, and God's judgment shall hang the heavier over such as resist and are stubborn (Sarcerius, Sebastian Meyer)." So also Pareus.

The threefold repetition of the word *Woe* signifies the extreme severity of the impending calamities; according to Cotterius, Cluverus, Aretas, Durham, Pareus, Mede, &c.

* Which, according to the text of the improved editions of the Apocalypse, published by Dr. Wordsworth, seems to give the true reading.

CHAPTER IX.

THE EXPLORATION AND MANIFESTATION OF THE STATE OF LIFE OF THOSE IN THE CHURCH OF THE REFORMED, WHO ARE CALLED LEARNED AND WISE BY REASON OF THEIR CONFIRMATION OF FAITH SEPARATED FROM CHARITY, AND OF JUSTIFICATION AND SALVATION BY IT ALONE.—THE EXPLORATION AND MANIFESTATION OF THE STATE OF LIFE OF THOSE IN THE CHURCH OF THE REFORMED WHO ARE NOT SO LEARNED AND WISE, AND WHO ARE PRINCIPLED IN FAITH ALONE, AND LIVE AS THEY LIKE.—OF THOSE THEREIN WHO KNOW NOTHING BUT THAT FAITH, AND NOTHING BESIDES, IS THE ALL BY WHICH A MAN IS SAVED.

SWEDENBORG, 'APOCALYPSE REVEALED,' chap. ix., verse 1 ;

“ ‘The fifth angel sounded,’ *signifies*, the exploration and manifestation of their state of life in the church of the Reformed, who are called learned and wise by reason of their confirmation of faith separated from charity, and of justification and salvation by it alone : ‘and I saw a Star fall from heaven unto the earth,’ *signifies*, divine spiritual truth flowing from heaven into the church among them, exploring and manifesting : ‘and to it was given the key of the pit of the abyss,’ *signifies*, the opening of their hell.”

Poole's Synopsis, Apocalypse, p. 1791 ; ‘*Star* ;’—

“Christ or a good angel (Ribera) ; compare chap. xx., 21, where the angel to whom is given the key of the bottomless pit, is so explained by Bede, Ambrose, and others. And a key of a house or prison is not entrusted except to friends (Ribera). He is here said to have fallen from heaven, *i. e.*, to have descended with great velocity (Ribera, Mede).”

In this respect, Bede, Ambrose, Ribera, Tirinus, Menochius, Mede, and others, agree with Swedenborg, who

interprets the star in a good sense, and its falling from heaven to signify the descent of spiritual truth, Christ alone having the power to open and shut the gates of the abyss.

SWEDENBORG, 'APOCALYPSE REVEALED,' verses 2—12 ;

“ ‘And it opened the pit of the abyss, and there arose a smoke out of the pit of the abyss as the smoke of a great furnace,’ *signifies*, falses of the concupiscences of the natural man streaming forth from their evil loves : ‘and the sun and the air were darkened by the smoke of the pit,’ *signifies*, that thereby the light of truth was turned into thick darkness : ‘and out of the smoke there came forth locusts upon the earth,’ *signifies*, that from them came falses in extremes, such as they adopt who are become sensual, and see and judge of all things from the senses and their fallacies : ‘and unto them was given power as the scorpions of the earth have power,’ *signifies*, the power of persuading that their falses are truths : ‘and it was commanded that they should not hurt the grass of the earth, neither any green thing, nor any tree, but only those men who had not the seal of God in their foreheads,’ *signifies*, the Divine Providence of the Lord, that they should not be able to take any truth or good of faith, nor affection and perception of them, from any others than those who are not in charity and thence not in faith : ‘and it was given them not to kill them, but that they should torment them five months,’ *signifies*, that neither from these should they be able to take away the faculty of understanding and willing what is true and good, but that they should only be able to bring on stupor for a short time : ‘and their torment was as the torment of a scorpion when he striketh a man,’ *signifies*, that this is owing to their persuasive [faculty] : ‘and in those days shall men seek death and shall not find it, and shall desire to die, and death shall flee from them,’ *signifies*, that it is their desire that in matters of faith the

understanding should be shut up and the will closed, by which means spiritual light and life are extinguished, and that yet this cannot be done : ‘and the similitudes of the locusts,’ *signifies*, the shape and appearance of those who have confirmed in themselves faith separated from charity : ‘were like unto horses prepared for war,’ *signifies*, that because they can reason, they appear to themselves to fight from the understanding of truth out of the Word : ‘and on their heads were as it were crowns like gold,’ *signifies*, that they appeared to themselves to be victorious : ‘and their faces were as the faces of men,’ *signifies*, that they appeared to themselves to be wise : ‘and they had hair as the hair of women,’ *signifies*, that they appeared to themselves to be in the affection of truth : ‘and their teeth were as the teeth of lions,’ *signifies*, that sensual things, which are the ultimates of the life of the natural man, appeared to them to have power over all things : ‘and they had breastplates, as it were breastplates of iron,’ *signifies*, that argumentations grounded in fallacies, by which they fight and prevail, appeared to them so powerful that they could not be refuted : ‘and the voice of their wings was as the voice of chariots of many horses running to battle,’ *signifies*, their reasonings as it were from truths of doctrine out of the Word fully understood, for which they must fight ardently : ‘and they had tails like unto scorpions,’ *signifies*, truths of the Word falsified, by means of which they induce stupor : ‘and there were stings in their tails, and their power was to hurt men five months,’ *signifies*, crafty falsifications of the Word, by which, for a short time, they darken and fascinate the understanding, and so deceive and captivate : ‘and they had a king over them, the angel of the abyss, whose name in the Hebrew tongue is Abaddon, and in the Greek tongue he hath his name Apollyon,’ *signifies*, that they are in the satanic hell who are in falses

originating in concupiscences, and by a total falsification of the Word have destroyed the church. 'And one woe is past, behold there are two woes yet to come,' *signifies*, further lamentations over the state of the church."^{*}

Viegas, Apocalypse, chap. ix., p. 411;—

"By locusts of this kind we believe to be signified a great crowd of heretics, who in the last times of the world will make great havoc among the faithful. . . . The pit being opened there ascends a smoke as of a great furnace, and by this smoke of the pit the sun and air are darkened. The smoke designates the darkness and obscurity of error, in which the minds of heretics being involved, they effuse the same darkness of error over others also. When the smoke is said to be like that of a great furnace, its density and abundance are expressed, and it is foretold that at that time there will be innumerable and most gross heresies, which will be like the smoke of a furnace, and which rolling about in dense and multitudinous volumes hither and thither, will seem to take away the light of the sun and air, that is, of Christ and the church; for they will deny his divinity and glory, and by their darkness will obscure his doctrine, and true religion and holiness. That Christ is called a sun, we have observed in our interpretations concerning the other angels, and we here remark that the church is rightly compared to the air, because as the air is illustrated by the sun so is the church by Christ. From out of the smoke of the pit there went forth locusts into the earth, that is, from out of the darkness of errors and heresies which in those times the devil will introduce, innumerable heretics will sprout up as thick as locusts, whose power is compared to the power of scorpions by reason of the crafty, deceitful, and most pernicious nature of heretics; as we shall afterwards further explain. It is commanded them that they hurt not the grass of the earth, nor any green thing, nor any tree, but those men only who have not the seal of God in their foreheads. It is well known to be the proper nature of locusts, to hurt the grass of the earth, to feed upon the green herbage, and to gnaw off the tender buds

* See on the depths of Satan, Pearson, p. 145, Wodehouse, p. 229, Hooper, p. 162.

of the trees, as we read in Exod. x.; ‘Behold I will to-morrow bring locusts into thy coasts, and they shall eat the residue of that which is escaped, which remaineth unto you from the hail, and shall eat every tree which groweth for you out of the field,’ &c. And again a little after; ‘And they did eat every herb of the land and all the fruit of the trees which the hail had left, and there remained not any green thing in the trees or in the herbs of the fields, through all the land of Egypt.’ In order therefore that the Lord might shew that nothing was to be done without his permission, the locusts are interdicted from that which seemed to be implanted in their nature; power being granted of hurting only those men who had not the seal of God upon their foreheads.”

“By the *grass of the earth* Pannonius and others understand weaklings and sucklings in the faith, who are not as yet able to penetrate into those of its higher dogmas, which require interior inspection; and who are similar to the persons of whom the apostle speaks, 1 Cor. iii.; ‘And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat.’ By that which is *green, i. e.*, in respect to faith, and by those who are advanced in virtue, are signified those who germinate like the green herb, and grow, and make progress; by *trees** are signified the strong and robust, who, striking their roots deeply downwards, flourish in virtue, and bring forth the fruits of patience, and other principal virtues; with which also harmonizes the passage in Psalm xci.; ‘Planted in the house of the Lord, in the courts of the house of our God;’ and who with great fortitude of mind resist the winds of persecutions and temptations, and manfully sustain the impetuosity of tyrants. All these the locusts are commanded not to hurt, since in those times the men who have *faith conjoined with charity* God will for the most part preserve from the snares of heretics, lest they should become involved in their errors and superstition, whether they be of the class of incipient, proficient, or even perfect Christians; for these three kinds of just persons we have said to be designated by the forementioned similitude. But the

* The more correct interpretation of this symbol is given, under the head of the First Trumpet.

locusts will put forth their force and power especially against those who have not the seal of God in their foreheads, that is, either unbelievers, or believers who are *void of charity*. For as God is wont to seal and to distinguish his own with a twofold seal, namely, the seal of *faith* and of *charity*; so likewise are there two kinds of the unsealed; the one, the unbelieving, who are without faith; the other, the believing, who *have* indeed *faith*, but are *void of charity*. Both kinds however are easily corrupted by deceivers; the one being led to deride the faith of Christ, before they have come to acquire it; the other, after they have acquired, to abandon it. For as unbelievers, who are unable to aspire to an understanding of the sublime mysteries of the faith, are easily drawn into any error which may be conceived against the religion of Christ; so those believers who are *void of charity*, are wont to become voluptuaries and ensnared in the allurements of the flesh, when proposing to themselves licentiousness of morals; and when those bolts of the laws are broken which restrain their headstrong passions and lust, they are easily incited to heretical impiety and shamelessness."

... "This torment inflicted by the locusts does not refer to the whole time of the church from its first foundation, but to the last times of the world." ...

That the *abyss* or *pit* signifies *hell*, says Viegas, is shewn in Luke x., where the devils ask to be allowed to go into the abyss, and he observes that all heresies proceed from this abyss, as being denominated by the apostle, 1 Tim. iv., the doctrines of devils. Viegas thus continues, Apocalypse, p. 413;—

"Moreover from Origen's Twelfth Homily upon Numbers, it may be known that a *pit* (or well) by reason of its depth is a symbol of recondite wisdom, because its waters are those of very abstruse doctrine, and are to be dug for deeply and with much labor. Hence that which was said to the Samaritan woman in John iv., concerning the water of the well, is to be understood of human teaching, viz.; 'Every one who drinketh of this water shall thirst again.' " ...

... "It is of celestial doctrine that it is said in Canticles iv.,

15, 'A fountain of gardens, a well of living waters, and streams from Lebanon;' where you see that celestial wisdom is compared to a fountain and well; since, as Ambrose observes in his book concerning Isaac, and again concerning the Soul, chap. iv.; 'If you seek into the depth of mysteries, it appears to be a well, and mystical wisdom is repositied in a deep. If however you desire to drink of the running stream of charity, which is broader and more abundant than that of faith and hope, it is then to you a fountain. For charity is overflowing, so that you may drink of its affluent streams close at hand, and also water thy garden abounding with spiritual fruits.'"

Ibid., p. 415;—

... "Universally, all heretical doctrine described in this place is compared not simply to a pit but to the pit of an abyss; since it is drawn from this abyss, that is, from the waters of hell; for which reason also it is said to be like those pits of bitumen which are dug out in the dead sea. Thus Origen, Hom. xii., Numbers, explains the passage as referring to the deadly waters of heretics; for in Gen. xiv., mention is made of a certain sylvan valley which had many pits of bitumen; which valley was that in which the five cities of the Sodomites were overthrown by God; after the subversion of which, the valley was converted into a sea of salt, which was then called by another name, the Dead Sea. . . . 'Moreover,' says he, 'if you come to the opinion of heretics, you have come to the pits of bitumen. For bitumen is the food and nourishment of fire; wherefore if you taste of the water out of those pits, you foment fires in yourself, and the flames of gehenna.'"

Ibid., p. 420;—

... "Heretics, like locusts, pollute all things with their filthy mouth; for having an understanding defiled with errors, what else do they vomit out of their mouth than the feculent saliva of heretial doctrine, by which they may infect others? For which reason to these may be accommodated the passage in Isaiah xiv., 29; 'Rejoice not thou, whole Palestina, because the rod of him that smote thee is broken; for out of the serpent's root shall come forth a cockatrice, and its fruit shall be a flying serpent.' . . . Some there are who refer this passage to heretics in the following manner. 'Out of the serpent's root

shall come forth a cockatrice,' that is, from out of heresy conceived in the mind shall come forth a cockatrice, *i. e.*, the same error, which, when disseminated by preaching, kills birds with its breath, *i. e.*, with the poison of its error infects men of excellent talents. Heresy, therefore, when latent in the mind, is a serpent; when disseminated abroad, it is a cockatrice, which destroys with its breath alone. We may also understand the passage in relation to morals thus; from the root of the serpent, that is, from evil thought, shall go forth the cockatrice, that is, evil assent; and its seed, that is, evil works, shall slay the fowls, that is, the souls which before were carried aloft upon the wings of the virtues. From which you may now collect, that evil thoughts are as serpents bringing forth the most formidable cockatrices."

Ibid., p. 420 ;—

"Heretics, in their persecution of the church, make a pretence to the zeal of faith and charity; they have therefore crowns not of *veritable* gold but only *like* unto gold; because they endeavor to disseminate their errors under the pretence of religion; for *gold*, in the sacred Scriptures, is wont to be used for religion and charity. . . . Moreover they are said to wear 'crowns like unto gold,' in sign of victory; which yet is not to be regarded as a true victory, but as only some futile and shadowy representation of victory." . . .

Ibid., p. 423 ;—

"By the teeth of locusts are understood heretical teachers. For a further exposition of which we must know that in the sacred Scriptures *teeth* are understood to signify *preachers*, whether in a good or evil sense, . . . because those things which preachers as lips speak, as teeth they ruminate, and also place before others as food for them to eat. . . . Lastly, teeth are those who by preparing the food of Scripture by means of suitable interpretations administer the understanding of it to the body of the church. . . . Omitting other conditions proper to the teeth, this is the one most especially found in preachers, that they serve for breaking into parts the food of sacred doctrine, and of dividing it out to others."

In p. 428, Viegas explains *hair* to signify in a good

sense the *thoughts* that proceed from a holy soul ; and in p. 431, in an evil sense, *heresy* rendered attractive by a false appearance of truth and beauty ; and in p. 439, he compares the symbolical meaning of *tail* in this chapter with that of *heel* in Genesis, chap. iii., and observes that in the heel is the termination of the body, and that what is signified by this, is, the limit or terminus of action. Hence also he regards the symbol *tail* as signifying the *end* had in view by the action.

Anselm Archbishop of Canterbury, Apocalypse, p. 485 ;

“ *Abysse*s are sinners dark and deep ; *pits* are those among them who are still deeper. ‘ *And he opened the pit of the abyss ;*’ he caused the heresies to come forth which lay hid in their hearts ; ‘ *and the smoke of the pit ascended,*’ *i. e.*, their evil doctrine blinding the eyes ; ‘ *like the smoke of a great furnace,*’ *i. e.*, like the doctrine of Antichrist, which is a furnace proving the good, and reducing the dry wood, that is, the wicked, to ashes ; ‘ *and the sun was darkened,*’ *i. e.*, some of those who gave light to others ; ‘ *and the air, from the smoke of the pit,*’ *i. e.*, some who received this light ; ‘ *and there went out from the smoke locusts unto the earth,*’ *i. e.*, precursors of Antichrist. . . . ‘ *And there was given unto them power,*’ *i. e.*, it was conceded by God ; ‘ *as the scorpions of the earth have power.*’ Rightly are they compared to the scorpion ; because while gentle in appearance, still, as it secretly stings with its tail, so do heretics deceive by means of temporal things ; persuading that these are the best, and that they suffice for our present life : which notwithstanding are the last and the least worthy in order ; or therefore are they compared to a scorpion, because as the scorpion stings, and the sting is unperceived, and the poison diffuses itself over the body and inflames it gradually, so do those who are deceived by heretics not perceive it at first, but yet at length perish. ‘ *And it was commanded them ;*’ behold the help which God gives to his saints against them, viz., he prohibits them from injuring any of his own ; ‘ *that they should do no hurt,*’ in the soul, ‘ *to the grass of the earth,*’ *i. e.*, those who are yet carnal, and but newly instructed in the faith, and therefore easily de-

ceived; '*nor any green thing,*' i. e., those who have more advanced in growth; '*nor any tree,*' i. e., those who are prepared to bring forth fruit; '*but those only who have not the seal of God,*' i. e., not living in the truth; '*in their foreheads,*' i. e. in open confession; '*and it was given them,*' that is, it was permitted by God, &c., &c. . . . '*And the similitudes of the locusts,*' i. e., imaginary locusts, '*were like to horses prepared for battle,*' because they were swift '*ad discurrendum*;' ferocious to attack, and improvident as to whom they ran against, whether friends or foes. '*And on their heads,*' i. e., on their teachers, or in their rational minds, where both in themselves and before others they are proud; '*as it were crowns,*' victories over those whom they had overthrown; '*like unto gold,*' not by true but by worldly wisdom; '*and their faces were as the faces of men,*' literally so, because outwardly they will shew themselves to be humane and pious, but wickedness will be concealed inwardly; '*and they had hair as the hair of women,*' i. e., effeminate and flowing manners put on for the deception of others, or by hairs are signified the younger who yield to these deceptions. '*Their teeth,*' i. e., themselves, lacerating; '*as the teeth of lions,*' because they both tear to pieces and also give out a stench, viz., fetid words, and depraved opinions. '*And they had breastplates as of iron,*' i. e., hardness of heart which no arrow of truth could penetrate; or breastplates are false opinions which admit not the teaching of truth. '*And the voice of their wings,*' i. e., the noise they make with their opinions when they fail in their reasonings; '*was as the voice of the chariots of many horses running to battle,*' either literally, or else as different horses run different ways to the same field of battle, so do these by different heresies proceed to attack the church. '*And they had tails like unto the tails of scorpions,*' or, tails are crafty opinions, with which they outwardly blandish, but secretly sting; '*and their stings,*' that is, the sin with which they stimulate others to sin, *were in their tails.*'

Aquinas, Apocalypse, chap. ix.;—

" '*Crowns,*' i. e., victories acquired over the faithful who are overthrown; because they boast that they had gained the victory over certain catholics who had been led into error. This vic-

tory however is not a true one ; because at that time the heretics themselves are of the two the more under the power of error ; whence it is rightly said, '*as it were.*' Moreover they say that they gain the victory by true wisdom ; which yet is only an appearance of wisdom, and is not genuine wisdom, but error. '*Like unto gold,*' *i. e.*, not true gold, because those victories result not from true wisdom. 1 Tim. iii. ; 'Having the form of godliness, but denying the power thereof.' . . .

" '*Faces as of men.*' Because heretics dissemble and put on the appearance of being rational, and pious, and benign ; for man is a rational animal, and by nature benign, and is known to be man by his face ; yet inwardly they are cruel, whence they are syrens, having the face of virgins, and yet are irrational animals, Isaiah xiii. ; 'And syrens in their shrines of pleasure.' '*And they had hair,*' that is, thoughts multifold as hair, and which proceed from the rational mind and adhere to it ; '*as the hair of women,*' for they are frail and flexible like the hair of women, and their very thoughts devise how to deceive others, as a wicked woman prepares her hair for the deception of others."

" '*Teeth,*' *i. e.*, their teachers and expositors, who by wrong exposition and teaching prepare (for being swallowed) the bread of falsehood and error."

" '*And they had breastplates as of iron ;*' Glossa, *i. e.*, obstinate hearts which the arrow of truth does not penetrate. As if he should say ; they will have hard hearts, which will be so obstinate that the truth will not penetrate into them, whence they will be comparable to breastplates of iron, Job. xli., &c. . . . Or they will have breastplates, *i. e.*, opinions, with which they arm themselves just as a breastplate is a strong protection. The many reasons involved in multiplicity into each other are the interweaving meshes in these breastplates. Isidor., book i., *de Summo Bono*, speaking of heretics, says, 'They taught their tongue to speak lies, and labored to do unrighteousness.' He takes this from Jer. ix."

After observing that the same symbol, viz., the *breastplate*, is taken by St. Paul in a good sense, and that here it is taken in a bad sense, Aquinas observes ;—

"That this is not genuine, but only an appearance of armor; and is therefore compared to a breastplate of iron because heretics say they are fortified by reasons, and because it so appears to them. '*And their voice,*' i. e., tumult and clamor, because seeing that they cannot conquer by reason, they raise a tumult of words, so as by these means to appear at least to be victors. '*Their wings,*' i. e., their opinions, upon which they pertinaciously elevate themselves. For their wings are their opinions which they make a shew of being great, in order that they may appear to be on high. '*As the voice of many chariots of horses running to battle,*' because heretics are multitudinous, and their multitude unanimously impugn the church. And like as diverse chariots swiftly run to the same battle with diverse horses and by diverse roads, so likewise do these, although divided among themselves by diverse heresies, unanimously impugn the church by teaching errors, disputing, and persecuting."

"'*Stings,*' i. e., prickings either by whips, or the deadly persuasions with which they endeavor to fight in order to pervert and spiritually to slay with the poison of error; even as the sting in the tail of the scorpion infuses poison. '*In their tails,*' i. e., in their chiefs, who wish in many ways to pervert the faithful; or they will have tails like to scorpions, that is, crafty opinions with which they will secretly do hurt to souls, although to their face they offer blandishments; and '*in their tails stings,*' i. e., a poisonous and deadly pricking unless a person is upon his guard."

Similar to these interpretations are those of Haymo, Ambrose Ansbert, Bede, Richard of St. Victor, Primasius, &c., and we shall find them confirmed also by Protestant interpreters; some of whom apply them to the Papacy; some to Arians; some to Mahomedans, &c.

Pareus, Apocalypse, p. 172;—

"This second effect, is an exhalation of a pestilent smoke which necessarily follows the former, as when a house of office is uncovered there ariseth a filthy stink. And it is called a smoke, because it ascendeth out of hell, as smoke doth from fire. Moreover it is not a thin, but a very thick smoke, as of a great furnace, like to bakers, brickmakers, smiths, or the like."

... "This smoke is nothing else but the black and smoky divinity of the Pope."

Ibid., p. 173 ;—

"Now the doctrines of Antichrist are compared to smoke from the effects thereof. For as the smoke obscures the air, hurts the eyes, causeth such a darkness that things cannot be seen as they are, and he which walketh in it, is in danger to be stifled or to fall down headlong: even so is it with Antichrist's smoke."

Poole's Synopsis, Apocalypse, p. 1792 ;—

"By *smoke* is here understood false and erroneous doctrine (Graves, Piscator), which, like *smoke*, hurts the eyes, and takes away the sight, but at length is dissipated (Cluverus). As a great smoke obstructs vision, so do evil dogmas obstruct the rational mind. (Grotius)."

"That is, the *brightness* of the *sun* in the air, *i. e.*, celestial doctrine in the church (Piscator, Durham). The air is darkened by intercepting the rays of the sun (Cluverus)."

Ibid., p. 1792 ;—

"The *sun* here is Christ, who is darkened not in himself, but in relation to us (Cluverus), that he should not give us light, and cherish in us spiritual life (Forbes)." . . .

... "The *air* is here faith and the operation of the Holy Spirit; from which, as from air, we have spiritual life (Graves)."

Patrick Forbes, Apocalypse, p. 60 ;—

"Christ is our sun, whose beams lighten our spiritual air, whereby we both walk in light, and draw in a pure breath for entertainment of our spiritual life."

"This, by this darkness of the bottomless pit, (which arose through, that pastors falling to the love of earthly things, lost the key of knowledge, and became ministers of darkness,) is wholly eclipsed, so as all the face of the visible church is darkened, and common life in it corrupted. The evil of the third trumpet was by fall of a great star, but that fell in the fountains and rivers, so making them in a part bitter: but here the desire of riches and love of the earth, maketh all err from the faith."

Richard Bernard, Apocalypse, p. 176 ;—

"*Smoke* : this is of a moist and earthy matter, very hurtful to the eyes, and causing obscurity, taking away the light, that we cannot see, which is the effect of the smoke here ; so hereby is meant spiritually whatsoever, as smoke, darkeneth the light of truth ; as errors, heresies, inventions of men, human traditions, will worship, superstitious observations, decrees and canons, inhibiting the clear shining forth of the light, and such like."

The Commentary of the Religious Tract Society, p. 592 ;—

"Upon the opening of the bottomless pit, there arose a great smoke. The devils are the powers of darkness. Hell is the place of darkness. The devil carries on his designs by blinding the eyes of men, by extinguishing light and knowledge, and promoting ignorance and error. He first deceives men, and then destroys them ; wretched souls follow him in the dark. Out of this smoke there came a swarm of locusts, emblematical of the devil's emissaries, who promote superstition, idolatry, error, and cruelty ; and these, by the just permission of God, had power to hurt all who had not the mark of God in their foreheads. The hurt they were to do them, was not a bodily, but a spiritual hurt. The trees and the grass (the true believers, whether young or more advanced) should be untouched. But a secret poison and infection in the soul should rob many others of purity, and afterward of their peace. Heresy is a poison to the soul, working slowly and secretly, but will be bitterness in the end. The locusts had no power to hurt those who had the seal of God. God's effectual, distinguishing grace will preserve his people from total and final apostacy. The power given to these emissaries of Satan is limited to a certain season, and but a short season ; gospel seasons have their limits, and times of seduction are limited. Though it would be short, it would be very sharp ; those made to feel the malignity of this poison would be weary of their lives, ver. 6. A wounded spirit who can bear ? These locusts were like horses prepared to battle. They pretended to great authority, and seemed to be assured of victory ; they had crowns like gold on their heads ; it was not a true, but a counterfeit authority. They had also the show of wisdom and sagacity, the faces of men, though

the spirit of devils. They had the allurements of seeming beauty, to ensnare and defile the minds of men. Though they appeared with the tenderness of women, they had the teeth of lions—were really cruel. They had the defence of earthly power, breastplates of iron. They made a mighty noise in the world, as they flew from one country to another. Though at first they soothed and flattered men with a fair appearance, there was a sting in their tails. The cup of their abominations contained that, which, though luscious at first, would at length bite like a serpent, and sting like an adder. The commander of this hellish squadron is the angel of the bottomless pit; an angel still, but a fallen angel. In the infernal regions he has the powers of darkness under his rule and command. His true name is Abaddon, Apollyon—a destroyer; that is his design and employment, in which he is very successful, and takes a horrid hellish pleasure. He sends forth his emissaries and armies to destroy the souls of men.”

“Such invaders led on by an evil angel from the depths of hell, must have for their object the Christian church, the heritage of Christ. If they assail by force of arms, how can the sealed escape? Under such circumstances, the faithful undergo their share of common calamity; but from pestilential heresy they might and would be secure. Their principles and practice, and the seal of God, save them. We collect from Scripture that such heresies were pre-ordained to try and prove the Christians, 1 Cor. xi., 19; and we find early writers plainly referring this to the first great host of corrupters who overspread the Christian church.”*

* Hooper gives a similar interpretation, but applies it to infidelity; thus, p. 163,

“The smoke which ascended from the bottomless pit represents the darkening influence of infidel doctrines, obstructing, as they do, the light of the Gospel of Christ, who is the Sun in the spiritual firmament or heaven. Out of the smoke came ‘locusts.’ The principles and doctrines which struck at the foundation of all truth, being received into the hearts of the people, soon produced infidel teachers; and the effect of their ministry is thus depicted;—‘They had power as the scorpions of the earth have power:’ as the stroke of a scorpion unfits men for bodily labor, so infidelity inflicts such a deadly wound on the heart and conscience of those who entertain it, as to render them utterly unfit for the service of God, and incapable of serving Him. These locusts, which had power like the scorpions of the earth, are commanded not to hurt the grass of the earth, neither any green thing, neither any

Wodehouse, Apocalypse, p. 230 ;— ~

"Upon the opening of this pit, vast clouds of smoke are seen to ascend, darkening the sun and air. Ignorance and superstition, frequently described in Scripture under these figures, invade the Christian atmosphere. Under covert of these clouds, and engendered in these '*depths of Satan*,' locusts come forth. Locusts are described by profane as well as sacred, by ancient and by modern authors, as committing the most extraordinary depredations in the eastern regions; the horror of which is represented as beginning with a deprivation of light. Solem obumbrant, 'they darken the sun,' says Pliny. 'At that time, Syria suffered from a scarcity of food for cattle of all kinds, and of corn, occasioned by a multitude of locusts, so great as had never before been seen in the memory of man; which, like a thick cloud, flying about in mid-day, and obscuring the light, devoured the products of the fields on every side.' 'Suddenly there came over our heads a thick cloud, which darkened the air, and deprived us of the rays of the sun; we soon found, that it was owing to a cloud of locusts. But the locusts, seen in this vision, have a yet more dreadful character; they have the power of scorpions, and stings in their tails; and their prey is not (as usual with locusts) the grass and green plants, and trees of the fields; they are permitted to attack man; yet not all men, 'those only who have not the seal of God upon their foreheads;' by which we plainly understand, that all sincere servants of Christ are preserved from the mischief. The scorpion is a small insect, contemptible as the locust in its size and appearance; but formidable by reason of its sting. Scorpions are classed in Holy Writ, together with serpents, as part of the power of the infernal enemy. And our Lord gives his disciples power over them; and it is in consequence of this gift that the sealed escape their venom. The men who are attacked by them are not killed, but wounded and tormented. They lose

tree, but only those men which have not the seal of God in their foreheads. These three things symbolize men under the influence of the spirit of God; who have also the seal of God—the mark of true discipleship, and the evidence that they had not fallen from their spiritual standing in Christ's church, but had held fast his name and his testimony. On them the principles of infidelity had no power—they could not hurt them."

not altogether their spiritual life in Christ, their knowledge of a life immortal, purchased and revealed to them by their Redeemer, whose name they still confess, and to whom they may yet return, and live; but the impression made upon them by this infernal attack, renders the prospect of a pure spiritual life no longer the object of delight; they are of those who love darkness better than light, because their deeds are evil."

Ibid, p. 235;—

"Under the symbol of the scorpion-locusts, we are to look for a swarm not of armed men, but of teachers of corrupt doctrines."

Poole's *Synopsis*, *Apocalypse*, p. 1792;—

"The locusts here are demons (Zegerius) who assume the appearance and form of locusts, but new and monstrous (Lacunza, Ribera), being a mixture and jumble of various animals, as the lion, scorpion, horse, and man; for they proceed from the infernal regions, and are therefore themselves infernal (Lacunza)." . . .

Ibid., p. 1793;—

"Or they are false teachers (Piscator, Cluverus, &c.), the tools and precursors of Antichrist (Cluverus), heresiarchs and heretics (Lacunza, Zegerius, &c.)."

"The locusts were men and indeed ecclesiastics; as is evident from this, that they obey their monarch Abaddon or Antichrist, verse 11. They come from out of the smoke, because corrupt teachers are bred out of corrupt doctrine, as in 2 Chron. xi., 5, 14, and 2 Tim. iv., 3 (Durham)."

Patrick Forbes, *Apocalypse*, p. 75;—

"Now follow the properties of these locusts whereby they are able to vex: first, they are like horses, not common horses, but prepared to battle, lusty, fed, strong, and fierce, overcoming all opponents. Hereto they are strengthened by usurped spiritual authority, expressed in crowns, which are neither upright in form nor matter. With this is joined hypocrisy; for they look like men, who measure their affairs by judgment, as full of reason and humanity. For simulated modesty and simplicity, and for force of alluring enticements, they have hair

like women, with fair and flattering speeches, deceiving the hearts of the simple, and provoking to spiritual fornication. . . .

"All this is effectuated by the stings in their tails, that is, their poisonable doctrine: the ancient and honorable man is the head, and false prophet teaching lies, is the tail, Isa. ix., 15."

"Thus is the army. Their head is described, from his state and his name agreeable thereto; his state is, that he is their king, even setting himself up against the great king, *ὁ ἀνακειμενος*, 2 Thess. ii.; the quality of this his kingdom is shewed, in that he is the angel of the bottomless pit, that is, the devil's lieutenant: for to him the dragon giveth his throne and great authority, chap. xiii. He is the man of sin. His name, fit for such a king, is destroyer, *ἀπολλυων*, both for destroying the faith of others and for that he goeth to destruction," &c.

Hooper, Apocalypse, p. 169;—

"‘And they had tails like unto scorpions, and there were stings in their tails.’ The ‘tail’ represents a teacher of lies; and the ‘sting, like scorpions,’ the pernicious effects of heretical and false doctrines; as it is said by Isaiah, ‘The prophet that teaches lies, he is the tail.’"

Frere, Symbolical Dictionary, p. 93;—

"The tail of a scorpion (the seat of poison)—the seat of false and deadly doctrines."

"The tail of any animal—the seat of erroneous doctrines, which are base and degrading."

Brightman, Apocalypse, p. 309;—

"‘And their faces were like the faces of men.’ They made indeed a pleasant alluring shew, and as full of humanity, but such as had no truth nor sincerity underneath it."

It may now be desirable to make some remarks upon the foregoing interpretations.

By *king* is signified, in the abstract, a dominant or reigning principle; and according to the nature of this principle is the soul itself, or the mind of man, denominated the kingdom of heaven or the kingdom of hell. Thus Rabanus Maurus observes that a *king* may signify in general *sin*,

or it may signify the *internal rational senses*; or, as Laurus says, it may signify *virtue*, or else the *bodily senses*, or else *carnal wisdom*, according as any of these may be the predominant or ruling principle of the mind. Hence, if in the present case locusts signify in the abstract heretical doctrines, thoughts, or dogmas, a king will signify the ruling, reigning, or predominant heretical doctrine, to which all the others are subordinate; and as the name of the king is Apollyon, so it signifies that the quality of this doctrine is deadly and destructive.

It has already been observed that the doctrine here treated of is that of *faith alone without charity*, and it is to this very doctrine that the fifth trumpet is referred by Roman Catholics, such as Bellarmine, Walmisley, Estius, &c. And Perrone in his *Theological Prelections*, vol. ii., p. 1191, quotes the following passage from the Preface to the Polyglot Bible of Walton, a Protestant;—

“Aristarchus said that formerly he could find scarcely seven wise men in Greece, while among ourselves (to use the words of a learned man) we can scarcely find as many dolts; for all are teachers, all are instructed from heaven. There is no fanatic or mountebank who does not puff forth his dreams as the Word of God. For the pit of the abyss seems to be opened; from which ascends the smoke that has obscured heaven and the stars, and the locusts have gone forth with their stings; the numerous progeny of sectaries and heretics, who have renewed all the old heresies, and brought in also other opinions new and portentous. From what camps these have proceeded is well known to all. These are they who have filled cities, villages, castles, and houses, nay, have occupied the churches and pulpits, and have precipitated the miserably seduced people into the same pit with themselves.”

Now says Matthew Hoë, the locusts signify the errors, opinions, and dogmas of Papists. Waiving this application, we read that the locusts come forth out of the smoke; and as we have seen these locusts to represent similar things

with the smoke, so likewise it follows that one class of erroneous dogmas, signified by the smoke, gave rise to another signified by the locusts. Thus we see the fire of the furnace of concupiscence giving forth the smoke of false dogmas, out of which issue still further dogmas represented by locusts, whose peculiar nature is to destroy the first growth of good and truth and innocence in the external mind, or that simplicity of truth which is inculcated in the first elements of Christian instruction and imparted to children; just as in Gen. i., the grass is the first thing represented as growing up from the earth.

See also Cruden, art. *Tail*; also chap. xii., 4, in the sequel.

SWEDENBORG, 'APOCALYPSE REVEALED,' verse 13;—

" 'And the sixth angel sounded,' *signifies*, the exploration and laying open of their state of life in the church of the Reformed who are not so wise, and yet place the all of religion in faith, and think of it alone, and live as they like: 'and I heard one voice from the four horns of the golden altar which is before God, saying to the sixth angel which had the trumpet,' *signifies*, a command from the Lord out of the spiritual heaven to those who were to explore and make manifest."

Wodehouse observes that the trumpets ought to be considered homogeneous; and p. 222, that,—

... "The trumpets may be deemed homogeneous, if they all represent the same warfare (viz., of the powers of hell, and of the Antichristian world, against the church of Christ), whatever may be the event; and whether it be carried on by the violence and persecution of open enemies, or by heresies and corrupt doctrines; for heresy, which leads to apostacy, is a most dangerous assault upon the church."

Moreover, says Viegas, p. 447;—

"We are of the opinion generally entertained, and followed by Bede, Richard of St. Victor, Andreas Cæsariensis, Rupertus,

Aretas, Haymo, Pannonius, and others, that this vision is to be referred to the last times of the world." . . .

The voice proceeding from the horns of the golden altar, signifies a divine command, proceeding (says Haymo) from the Lord: it was heard from out of the second heaven, for it proceeded from the altar of incense in the sanctuary. See above, p. 227, of this volume. That *horns* signify *power*, see above, p. 75; also Forbes, &c.; in the present case the power of loosing; the power of binding these angels having been exercised down to the present period.

It has already been seen that four signifies universality. These angels are generally understood to signify evil angels. To loose the four angels is therefore to loose all the evil spirits which are here alluded to.

Poole's Synopsis, Apocalypse, p. 1801;—

"The altar designates the worship of God, as in Apoc. viii., 3, or the Gospel, to which horns are given, and these four in number; because it is the *power* of God to every one who believes, out of the four quarters of the world, &c. (Cotterius)."

Hooper, Apocalypse, p. 186;—

"The first thing which arrests our attention at the sounding of this trumpet, is 'a voice proceeding from the four horns of the golden altar which is before God.' Now, this is the altar which stood before the veil in the holy place, and on which Aaron burned incense daily, when he trimmed the lamps in the morning, and when he lighted them in the evening. This altar, therefore, represents the daily intercession of the Christian church—the offering up of the prayers of all saints, which ascend up with acceptance before God through the mediation of Christ, as expressed in the preceding chapter. . . . Its being overlaid with gold represents the entire covering of truth in which we should stand before God, truly approaching him through the blood of his Son, whose blood alone renders our prayers acceptable unto God; having also a true perception of the truth as it is in Jesus—that true knowledge of God which is eternal life, and that perfect love of his holy name and sin-

cerity of heart which characterize his true worshippers, as the Psalmist expresses it; 'I will wash my hands in innocency, O Lord, and so will I compass thine altar.' The 'horns' of this altar represent the *power* of prayer (*horns* being the symbol of *power*), as our Lord said to his disciples; 'Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name; ask and ye shall receive, that your joy may be full.'"

Pareus, Apocalypse, p. 187;—

"Christ is said to be the altar protecting the souls of the martyrs. John therefore sets forth the author and matter of this revelation, namely, that he heard Christ's voice commanding four angels to be loosed, as actors of the future tragedies. And here the divine *authority* of Christ appears," &c.

SWEDENBORG, 'APOCALYPSE REVEALED,' verse 14;—

"'Loose the four angels which are bound at the great river Euphrates,' *signifies*, that external restraints should be taken away from them, that the interiors of their minds might appear."

Hammond interprets the loosing of the four angels that were bound to be letting them loose from *restraint*.

Poole's Synopsis, Apocalypse, (*Four Angels*,) p. 1801;

"The primary satellites of the devil (Cluverus). . . Evil angels, and these the greater (Ribera, Cluverus, &c.) and principal demons, who as it were preside over the four quarters of the world which they infest (Lacunza), endeavoring to hinder the salvation of men, to lead them into idolatry and all kinds of sins (Ribera)."

Hooper, Apocalypse, p. 196;—

"But the trumpet we are now considering reveals to us that the time is come when the powers of darkness shall be loosed. They are here represented under the emblem of 'four angels,' shewing that it is the time when 'Satan cometh as an angel of light.' *Four* are mentioned to denote the fourfold ministry, which the mystery of iniquity in these last days will assume; and as there is no counterfeit without a true coin, we shall find the truth, of which this is the semblance, in that which the

Lord ordained and gave when he ascended up on high (Eph. iv.). The working of Satan will be with all power and signs and lying wonders!—it will be such a counterfeit of the truth that none but those who are abiding in the faith and love of God will be able to detect it.”

Robertson, *Apocalypse, (Euphrates,)* p. 303 ;—

“It seems unfair to allow the name of Babylon a mystical signification, and yet deny it to Euphrates, of which we had not heard so much in Scripture, if that proud city had not stood upon its banks, and made so much use of it to all purposes.”

The river Euphrates is enumerated as the fourth, or outermost of the rivers of Paradise. Rupertus also notices this peculiarity of the Euphrates, that in the Scripture it is regarded as a boundary. Thus in his comment on the Apocalypse, p. 421 ;—

“They are said to be bound in the great river Euphrates, that is, they were not as yet permitted to enter into the borders of Israel. For the river Euphrates is rightly put for all the boundaries of Israel; because, upon the authority of Scripture, it was one of its boundaries. For thus was it said to them by the Lord, ‘From the desert and Libanus even to the great river Euphrates shall be your boundary,’ Joshua i.”

Now the land of Israel or Canaan was regarded as signifying either heaven, or the church, or the soul of man. Paradise also was interpreted as signifying the same; and, says Lauretus, a garden and Paradise mean nearly the same; and we know that Paradise has been called the garden of the soul. It is in consequence of the Euphrates being the boundary of the promised land as representing the church, that some have considered the waters of Euphrates to represent the waters of baptism. Thus, Cornelius a Lapide, p. 178, says the Euphrates was a type of baptism, for it was by the Euphrates that Abraham passed into the promised land. Similar remarks are made by Ribera, p. 147, who however regards the Euphrates as having two significations; the one evil, the other good; the first derived from its run-

ning through Babylon, the second from its representing the waters of baptism ;—

"As the ancient patriarchs derived their origin from places beyond the Euphrates, and Abraham first passed over the Euphrates when called by God and following him, and came into the land of promise which through him and his posterity became the land of believers, and possessed a temple built to God, and a law, and a priesthood, and is significative of the church ; so the angels are therefore bound in the Euphrates, because those who were passing through the Euphrates, that is, through the waters of baptism, and coming into the church, they could not hurt, as they could those who were beyond the Euphrates, *i. e.*, out of the church. And therefore he preferred saying, 'in the river Euphrates,' rather than in Babylon, in order that baptism might be the more evidently signified."

Gagneus, *Biblia Maxima De la Haye*, p. 815 ;—

"'Loose the four angels,' &c., *i. e.*, announce that all the devils are either let loose, or else are to be let loose in a short time ; who, on the coming of Antichrist from the four parts of the world, will rage against the faithful. Before, indeed, they were bound in the great river Euphrates, which was a figure of baptism ; but we being now baptized into the death of Christ, and the fuel of original sin being extinguished by baptism, these devils are repressed and coerced lest they should visibly put forth a power by which they might prevail against the faithful, and these demons should rage the more cruelly. At the coming of Antichrist, however, they will be let loose, a greater power being then promised them."

Again ; if we interpret the Euphrates in relation to the garden of Paradise.

Lauretus, art. *Hortus* ;—

"Gardens may be said to be the souls of the faithful (Philo, Tertullian), and the hearts of the saints, defended by guards and blooming with the odor of chastity. And the gardens in which Christ sitteth and in which his spouse, the church, reposes, are righteous souls in which Christ is delighted (Ambrose, Jerome, Augustin, Gregory, Bede, Origen), whose delights consist in being with the sons of men. A paradise of pleasure is also a

certain spiritual region of the soul, that is, a principal faculty of the soul; which is full of innumerable thoughts as of plants. A garden destroyed, is a soul which before was in grace, but is afterwards in sin."

Now nothing is more common than for a *river* to signify *doctrine*, knowledge, and so forth, which are also said to be represented by the waters of baptism. Accordingly if the Euphrates be regarded as the external boundary of Paradise, it will represent the external limit or region of the human mind; in other words, the rational mind of the natural or external man, and hence the doctrinal knowledge, and the thought which are proper to it. Thus it will signify the lowest or outermost region of the soul or rather spirit of man, considered as a rational animal. This therefore is the scene of the operations of the four angels. Here had the evil spirits been hitherto bound; the secrets of this region had not yet been disclosed: they are now to be brought into open activity.

Further: in the present case, the river Euphrates is to be understood in an evil sense; and hence as it represents the external region of the mind and the knowledge there residing, so likewise it represents this region in a state of anarchy and confusion, and the knowledge itself as vain, false, and worthless. For we find this river to be the subject of the sixth vial; and its waters are said to be dried up to make way for the kings of the east. On which subject Rupertus thus writes, Apocalypse, p. 474; speaking of the mouth of the dragon, the beast, the false prophets, and lastly, of the three frogs;—

"For this evil is threefold, and its parts are the cheats of the magi, the fables of philosophers, and the figments of poets. Their deep wickedness and turbid loquacity is aptly represented by the waters of Euphrates."

It is in the same strain that Rupertus proceeds to speak of their dementation, error, vain talking, their wicked, lying,

and fabulous writings; all which he would include under the interpretation of the river Euphrates in an evil sense. A similar interpretation therefore is given in the present case; only that it is applied to those who make profession of Christianity; and who, as will be seen in the sequel, will prove to be the beast, the dragon, the false prophet, and frogs.

Hyponoia, p. 140;—

"As we suppose the river of the water of life to be the real means of purification from sin, so we may take the Euphrates to be a figure of some human system or pretended means of propitiation—means really calculated to prove the ruin of those depending upon them," &c.

SWEDENBORG, 'APOCALYPSE REVEALED,' verse 15;—

" 'And the four angels were loosed,' *signifies*, that when external restraints were removed, the interiors of their minds appeared: 'which were prepared for an hour, and a day, and a month, and a year, that they might kill a third part of men,' *signifies*, that they were perpetually endeavoring to take away spiritual light and life from men of the church."

Rupertus, Apocalypse, p. 422;—

"Prepared for a day, an hour, a month, and a year. . . . In what manner or to what purpose were they prepared for such an hour, such a day, such a month, such a year? Forsooth, so as to snatch at the permission and opportunity of doing evil; they stood ready prepared as wicked servants," &c.

By a day, hour, month, year therefore is signified every occasion and opportunity. Sebastian Meyer says it signifies the readiness, desirousness, and delight, at every moment, to work mischief. Similar is the interpretation of Gaspar Megander. De Lyra says the hour, day, month, &c., mean *continually*. So also Richard of St. Victor, Anselm of Canterbury, Bede, Ambrose Ansbert, Wodehouse, &c.

Hooper, Apocalypse, p. 199;—

“In like manner, the hour spoken of under this trumpet points to a period in the Christian dispensation when the powers of darkness should be loosed, and combine together to do their worst against the church of Christ, using the Word of God itself as an instrument by perverting every truth and turning it into a lie! We are confirmed in this interpretation by the epistle to the Philadelphian church, in which reference is emphatically made to ‘the hour of temptation which shall come upon all the world to try them which dwell upon the earth,’ and wherein promise is made to the faithful that they shall be ‘kept from it’—that they shall not be taken in the snare, but shall escape it. The ‘day’ seems to relate to the open manifestation of those powers of darkness, ‘as those who count it pleasure to riot in the day-time’—not ashamed to speak evil of dignities, foaming out their own shame. A ‘month,’ being a lunar revolution, indicates the influence which the powers of darkness will at this time have in the *church*; denoting, also, that the evil put forth in these days will assume such a semblance of the truth of Christ, that men, listening to the tempter’s voice, will be beguiled by his subtlety and led to believe a lie.”

SWEDENBORG, ‘APOCALYPSE REVEALED,’ verses 16—19;—

“ ‘And the number of the armies of horsemen was two myriads of myriads,’ *signifies*, reasonings concerning faith alone, with which the interiors of their minds were filled from the great abundance of mere falses of evil: ‘and I heard the number of them,’ *signifies*, that the quality of them was perceived: ‘and thus I saw the horses in vision, and them that sat on them,’ *signifies*, that it was then discovered that the reasonings of the interiors of their minds concerning faith alone were imaginary and visionary, and that they themselves were insane by reason of them: ‘having breastplates of fire, of jacinth, and of sulphur,’ *signifies*, their imaginary and visionary argumentations grounded in infernal love and self-intelligence, and concupiscences thence derived: ‘and the heads of the horses were as the heads of

lions,' *signifies*, phantasies concerning faith alone as if it were in power: 'and out of their mouths issued fire and smoke and sulphur,' *signifies*, that in their thoughts and discourses viewed interiorly there is nothing, and that from them there proceeds nothing, but love of self and of the world, and pride of self-derived intelligence, and concupiscences of what is evil and false flowing from these two sources: 'by these three was a third part of men killed, by the fire and by the smoke, and by the sulphur which issued out of their mouths,' *signifies*, that from these it is that the men of the church perish: 'and their power was in their mouth,' *signifies*, that they are powerful only in discourse confirming faith: 'for their tails were like serpents having heads,' *signifies*, the reason, viz., that they are in a sensual and inverted state, speaking truths with their lips but falsifying them by the principle which constitutes the head of their religion, and thus they deceive."

In p. 110 of this volume is given the interpretation of the symbol *horse*, to which therefore the reader is referred. At present we observe further, that under the preceding trumpet it was said, that "the locusts were like unto horses prepared for battle, and the sound of their wings as the sound of chariots of many horses running to battle." Under the present trumpet there follows another description of "the horses in the vision" and of the "heads of the horses."

In Psalm xxxiii., 17, it is said, that "a *horse* is a vain thing to save a man;" and if we interpret *horse* to signify natural understanding or reason, then does the Psalmist teach that mere natural understanding or reason is a vain thing to save a man. It is in this sense that the passage is interpreted by Brixianus, and also by the Glossa Ordinaria; where the *horse* is interpreted to signify "human wisdom," "Fallax est equus ad salutem;" the *horse* implying that external reason or understanding which is consti-

tuted of fallacies. In a similar sense is the *horse* to be now considered. Marloratus observes with respect to the horses under the preceding trumpet, where it is said, "like horses prepared unto battle," that they signify those who were very ready to "quarrelling, strife, brawling, debate, hatred, and enmity;" words which imply controversial warfare, carried on with fallacies and delusive arguments, for which the locusts are ready prepared. At present we are treating of horses in vision, that is (upon the same principle), of reasoning or argumentation in vision, or in other words, visionary or imaginary hypotheses, sophistications, phantasies, and hallucinations.

Hyponoia, Apocalypse, p. 143 ;—

"‘The horses in vision and them that sat upon them.’ These were war-horses and their riders warriors, representing doctrinal powers, engaging in what we may call a contest of principles."

Again of the horses under the fifth trumpet, p. 129 ;—

"We may say metaphorically of a polemic, with his array of arguments, that he appears as a war-horse equipped for battle ; and so we say spiritually of these scorpio-locust principles from the abyss system, with their legal furniture armed for the contest."

Haymo gives a somewhat similar interpretation ; for he regards the horses and chariots mentioned under the first trumpet as signifying conflicts arising out of errors and heresies ; and says that however heretics may differ among themselves, they are all unanimous in fighting against the unity of the church. A similar interpretation is given by Ambrose Ansbert, Primasius, Bede, Richard of St. Victor, Viegas, &c.

Somewhat although not precisely similar is the use made of the symbol *horse* by Eaton in his Treatise on Free Justification, p. 230 ;—

"As the spirituall knowledge discerning the deep things of

God, counts them and embraceth them as precious and glorious: so the literall knowledge resting in the bare letter, cannot perceive nor receive the deep things of God, that is, the excellency of Christ's benefits, because it counts and rejects them as absurd and foolish; yea, very foolishnesse it selfe, 1 Cor. ii., 14; and because great learning counts it her wisdom to confute that which she takes for foolishnesse; hereupon ariseth unfallibly against the preaching of the excellency of Christ's benefits strong sophisticating, and bold contention: because the literall learning being mounted up upon the horse of pride (for this *knowledge puffeth up*, 1 Cor. viii., 2); and being pricked forward with two spurres, the one of envie at her brother's gift of preaching the glory of Christ, and the other of vaine glory lest this literall learning loose some of her praise, she rusheth out like a warre-horse into the battle of contention; and yet layes all the blame hereof upon the preaching of the excellency of Christ's benefits; yea so strongly doth this literall knowledge judge the excellency of Christ's benefits to be meere foolishnesse, and thereupon so impudent in contention against the same, that Luther upon these words, 'Then is the slander of the crosse abolished,' Gal. v., 11, proveth with many arguments, that Paul taketh it for a most certaine signe, that the Gospel of Christ, and righteousnesse of faith are not rightly preached, and is not the Gospel, if it be preached without contention against it; for (saith he) 'when the crosse is abolished, and the rage of the false apostles wrangling, sophisticating, and persecuting ceaseth on the one side; and offences and scandals on the other side, and all things are in peace; this is a sure token that the devil keeping the entrie of the house, the pure doctrine of God's Word, is taken away.'"

It was with a view to stay if possible the controversies of the Protestant church that Baxter wrote his treatise, entitled, "Catholick Theologie: Plain, Pure, Peaceable: for Pacification of the Dogmatical Word-Warriours, who, 1. By contending about things unrevealed or not understood, 2. And by taking VERBAL differences for REAL, and their arbitrary notions for necessary sacred truths; deceived and deceiving by ambiguous unexplained WORDS; have long

been the shame of the Christian religion, a scandal and hardning to unbelievers; the incendiaries, dividers, and distracters of the church; the occasion of state discords and wars; the corrupters of the Christian faith, and the subverters of their own souls, and their followers; calling them to a blind zeal, and wrathful warfare, against true piety, love, and peace; and teaching them to censure, backbite, slander, and prate against each other, for things which they never understood. In three books. 1. PACIFYING PRINCIPLES, about God's Decrees, Fore-Knowledge, Providence, Operations, Redemption, Grace, Man's Power, Free-will, Justification, Merits, Certainty of Salvation, Perseverance, &c. 2. A PACIFYING PRAXIS or Dialogue, about the Five Articles, Justification, &c. Proving that men here contend almost only about ambiguous words, and unrevealed things. 3. PACIFYING DISPUTATIONS against some real errors which hinder reconciliation, viz., about Physical Predetermination, Original Sin, the extent of Redemption, Sufficient Grace, Imputation of Righteousness, &c. Written chiefly for posterity, when sad experience hath taught men to hate theological logical wars, and to love, and seek, and call for peace (*Ex Bello Pax*)."

In the Preface to this work, Baxter observes, p. 11;—

"The case of the schoolmen, and such other disputing militant theologues: who have spun out the doctrine of Christianity into so many spiders' webs; and filled the world with so many volumes of controversies, as are so many engines of contention, hatred, and division: and I would our Protestant churches, Lutherans and Calvinists, had not too great a number of such men, as are far short of the schoolmen's subtilty, but much exceed them in the enviousness of their zeal, and the bitterness and revilings of their disputes, more openly serving the prince of hatred against the cause of love and peace. O how many famous disputers, in schools, pulpit, and press, do little know what spirit they are of, and what reward they must expect of Christ, for making odious his servants, destroying love, and

dividing his kingdom! How many such have their renown as little to their true comfort, as Alexanders and Cæsars for their bloody wars!"

Again, p. 24;—

"The dogmatists also have done their part, by departing from the simplicity of the Christian doctrine, to set the Christian world together by the ears. Of which Hilary hath written sharply against the making of new creeds, not sparing to tell them that even the Nicene fathers led others the way: and Hierome wonders that they that were for the word hypostasis questioned his faith, as if he that had been baptized had been without a faith or creed which all at baptism do profess. But this will not serve the turn to these corrupters. Councils, doctors, and schoolmen have been led by the temptation of more subtle knowledge, to be wise and orthodox over-much, till the church's faith is as large as all the decrees of general councils *de fide* at the least, and the church's laws a great deal larger! And what abundance of dubious confessions, declarations, or decrees are now to be subscribed or believed and justified, before a man can have his baptismal birthright, even the love, peace, and church-communion bequeathed to him as a Christian by Christ!"

"And now controversial writings fill our libraries by cartloads; and a use of confutation is a great part of most sermons among the Papists, Lutherans, and many others; and men are bred up in the universities to a militant striving kind of life, that their work may be to make plain Christians seem unlearned dolts, and dissenters seem odious or suspected men, and themselves to be the wise and orthodox persons, and triumphant over all the erroneous, that were it not for these contenders would destroy the faith. And so ministers are armed against ministers, churches against churches, Christians against Christians, yea princes against princes, and countreys against countreys, by wrangling contentious clergie men. And (O what an injury is it!) young students are almost necessitated to waste much of their lives (which should be spent in preparing them to promote faith, holiness, and love) in reading over multitudes of these wrangling writers, to know which of them is in the right: and most readers catch the disease hereby themselves."

In p. 17 however of this Preface, Baxter admits that “the piety of almost all sects of Christians on earth is already corrupted with so many human superstitious additions, that few can escape the temptation of *censuring* accordingly.”

De Lyra, Apocalypse, chap. ix. ;—

“‘*They had breastplates.*’ As in the case of good men, their breastplate is called righteousness, Eph. xvi., ‘Put on the breastplate of righteousness;’ so, in the opposite sense, unrighteousness is here said to be the breastplate of the wicked. ‘*Of fire,*’ through the fervid appetite of doing injury. ‘*Of a hyacinthine,*’ *i. e.*, a celestial color in which is designated their apparent zeal of faith. For heretics, asserting that they are but establishing the truth of faith, raise up a persecution against true catholics. ‘*From their mouth proceedeth fire,*’—dissension among men. *Moraliter*; their power is in their mouths, being advocates of evil doctrine, detractors of others, adulators, and unjustly sustaining these evil practices by their words.”

Gagneus, Biblia Maxima, Apocalypse, chap. ix. ;—

“‘*From their mouth, i. e.*, the suggestion of the fire of envy, the smoke of blindness, and the sulphur of fetid lust; for they endeavor to draw over all they can to the like vices with which they themselves are bound. Or it is the rabid fire of anger raging against the faithful; and the smoke of empty, vain, and proud boasting; and the sulphur, that is, fœtor of blasphemy. ‘*The power of the horses was in their mouths;*’ that is, in their eloquence; for the precursors of Antichrist, the seducers of the faithful, will endeavor by the force of human eloquence to alienate Christians from the faith. And if they cannot draw them over to themselves by persuasion, their force and power is in their tails; for their tails are like to serpents, having heads, and with these they hurt. Truly are they like to serpents who blandly insinuate themselves, and as it were give their assent, but yet strike secretly with a poisoned tail; for so do seducers endeavor to impose upon the simple with gentle beginnings: those whom they attack they infect with poison, namely, that of wicked suggestion. ‘*Having heads in their tails;*’ or occasions of injury,

or teachers and leaders of their wickedness and perversity; and with these doing hurt, that is, with their tails or their heads, for in the Greek it may refer to both."

Richard of St. Victor, *Apocalypse*, p. 246;—

"These demons had '*breastplates*,' by reason of their complicated subtlety; '*fiery*,' through burning ill will; '*sulphureous*,' through the fœtor of their infamy; '*of hyacinth*,' through the shew and simulation of heavenly righteousness. The hyacinth, having a likeness in color to heaven, signifies the heavenly life. An angel of Satan sometimes transforms himself into an angel of light, and under the shew of virtue palliates vice; and whom he cannot deceive by force he deceives by hypocrisy. . . '*From their mouth proceeds fire*,' from the malignity of wicked suggestion; and smoke from the darkness of their blindness, and sulphur from the fœtor of their viciousness and wicked opinion. . . '*By these three plagues are slain the third part of men*,' i. e., the whole body of those who are to be damned, viz., by the fire of evil suggestion, and the smoke of blindness, and the sulphur of corrupting viciousness and stinking thoughts: which proceeded from their mouth, because evil communications corrupt good manners. But inasmuch as the wicked endeavor to hurt the good not only by open suggestion but by secret fraud, it rightly follows that the power of the horses is in their mouth and in their tails. For the mouth signifies open suggestion; the tail, occult fraud; and the wicked, when they cannot hurt with their mouth, hurt with their tail; because they endeavor to accomplish in secret what they cannot do openly."

Similar in its general character is the interpretation of Haymo.

Anselm, Archbishop of Canterbury, *Apocalypse*, p. 487;

"*And they who sat upon them had breastplates of fire, and hyacinth, and sulphur*;' that is, they fortified themselves by their opinions, from which followed their eternal punishment. . . '*From their mouth*;' that is, their preaching; because that is the cause of their punishment."

Anselm proceeds to interpret fire to signify the heat of cupidity, smoke the ignorance arising from pride, and sulphur the stench of evil works; the power in the mouth as sig-

nifying evil preaching, and the tail occult deceptions. In the application of these interpretations he exhibits however some slight variations from other authors.

Viegas interprets the breastplates of hyacinth to signify the simulation of the zeal of faith and religion, of the love of celestial things, and the true worship of God. Gregory the Great regards the horses as signifying iniquitous preachers, running about with their mouths opened by the impulse of carnal motives.

Bede interprets the fire and smoke and sulphur proceeding out of the mouth as signifying noxious preaching. The prophet who teacheth a lie, he is the tail. "Tails like unto serpents," he therefore considers to signify false teachers.

Ambrose Ansbert conceives that by horses are meant the preachers of error; by the heads of the horses, the authors of these errors; by their having heads like lions, their being strong to tear in pieces the feeble; by the fire, smoke, and sulphur proceeding out of their mouth, their preaching perverse dogmas, and power of persuasion; by the tail, the prophet who teaches a lie.

Cornelius a Lapide, *Apocalypse*, p. 176;—

"They are said to be ten thousand times ten thousand; because the army of angers, tumults, and furies, when it arises from the inordinate affections of the mind, is innumerable. Whence from these there arise innumerable quarrels, wranglings, and discords. Let angry persons take note of this; for while they resist not their wrath, but indulge it, what else do they but raise up and set in combat against themselves and their own peace and conscience, infinite cohorts of internal and raging enemies. . . . The fire signifies the exandescence of anger and of angry persons; the smoke, the darkness of a disordered reason; the sulphur signifies rage (*Alcasar*)."

Alcasar thinks that by the four angels bound at the river Euphrates, and here actuating men, are signified self-love, the love of the good opinion of the world, the

love of riches, and private judgment, by which he seems to mean rather self-intelligence.

A Lapide says, p. 179, that the breastplates were of a hyacinthine, *i. e.*, a celestial color, in order that the combatants might seem to be sent by God from heaven. And Ribera, p. 148, says, it was that men might understand enemies of this kind to be insuperable and sent by God; by which means the wicked might be involved in punishment.

Hooper, Apocalypse, p. 203 ;—

"Let us next consider the description which is given of the army mentioned under this trumpet. St. John says; 'And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of lions: and out of their mouths issued fire, and smoke, and brimstone.' These emblems clearly represent Satan assuming the appearance of heavenly things. The mimicry of love is discernible in the 'breastplate of fire;' and 'jacinth' being of a purple color and one of the foundation stones of the New Jerusalem, shews that Satan will put forth the light of hell in the semblance of heavenly truth, so as to deceive if possible the very elect; the 'brimstone' discovers to us the spiritual apostacy by those who are led away by Satan, being given up by God to believe a lie, because they abode not in the truth, but had pleasure in unrighteousness. Their being on 'horses' shews that it is a fleshly host; and their horses having 'mouths like lions,' that they assume apostolic authority and power; 'fire, smoke, and brimstone issuing from their mouths' are expressive of false love, heresies, and spiritual wickedness. 'By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone.' It is added, 'For their power is in their mouth and in their tails: for their tails were like unto serpents and had heads, and with them they do hurt.' It is said by Isaiah, 'The prophet that teacheth lies he is the tail,' and their tails being like unto serpents represent the false prophets which shall be among the people, filled with all subtilty," &c.

Lauretus, art. *Sulphur* ;—

“*Sulphur* is a substance concocted by the burning of fire in the veins of the earth, the fume of which is of a fetid and pungent odor; nor is there anything that more easily takes fire; whence it appears to possess a highly igneous principle (Pliny).”

“‘The brimstone going out of the mouth of the horses, signifies the blasphemies of heretics, and of the persecutors of the church.’ (Augustin).”

Rupertus, Apocalypse, p. 423;—

“What are we to understand by fire, but *cupidity*? What by the hyacinthine color which resembles the appearance of heaven, but pride? What by fœtid sulphur, but *lust*, especially that which is contrary to nature?”

And in like manner on Job xviii., 15, “Brimstone shall be scattered upon his habitation,” Gregory observes, the fœtor of kindled lust (Brixianus Dic., art. *Sulphur*).

Now the infernal origin of these doctrines is to be found in the lusts, concupiscences, or cupidities of the natural man. Accordingly Rupertus everywhere interprets brimstone to signify cupidity: Ribera, to signify lust.

Wodehouse also observes, p. 272, of the smoke, fire, and brimstone, that,—

“These, issuing from the mouths of the invaders of the church, must, if interpreted consistently, be stated to represent corrupt, infernal, destructive doctrines.” (See also Horne’s Index to the Symbolical Language of the Scriptures.)

Again, p. 261, in a note, that,—

“By smoke are denoted dark confused doctrines, clouding the light of pure revelation, and brimstone in union with these implies their infernal origin.”

The heads on the tails signifies, says Durham, ‘the gross abominableness and *absurdity* of the doctrine,’ p. 298.

SWEDENBORG, ‘APOCALYPSE REVEALED,’ verses 20, 21;

“‘And the rest of the men which were not killed by these plagues,’ *signifies*, those in the church of the Reformed who are not so spiritually dead as the former, by

means of visionary reasonings, self-love, the pride of self-intelligence, and concupiscences thence derived, and yet made faith alone the head of their religion: 'yet repented not of the work of their hands,' *signifies*, that neither did they shun the things proper to themselves (which are evils of all kinds) as sins: 'that they should not worship demons,' *signifies*, that therefore they are in the evils of their concupiscences, and make one with their like in hell: 'and idols of gold and silver, and brass, and stone, and wood,' *signifies*, that thus they are principled in worship grounded in mere fables: 'which neither can see, nor hear, nor walk,' *signifies*, in whom there is nothing of spiritual and truly rational life: 'and repented not of their murders, nor of their incantations, nor of their fornications, nor of their thefts,' *signifies*, that the heresy of faith alone induces in their hearts stupidity, tergiversation, and hardness, so that they do not think anything of the precepts of the Decalogue, nor indeed of any sin that it ought to be shunned because it is in favor of the devil and against God."

Robertson, *Apocalypse*, p. 155;—

"This respects not only what we properly call murder, but all unjust wars and bloodsheds, all persecutions, all unjust laws that decree wickedness, and have capital punishments as the sting of them; all massacres, tyrannical invasions of people's lives and liberties; all these come under the name of murder, as well as private revenge: and here murders being in the plural, must take in all."

"Their sorceries *φαρμακεὺς* signifies either medicine in a good sense, or poison in a bad, in which here no doubt we are to take it. It is rendered *witchcraft*, Gal. v., 20; it signifies charms, spells, conjurations, all magical practices; and may extend itself to deluding and intoxicating errors, wherewith they endeavored to poison the minds of men; for all these are methods most commonly practised among idolaters."

We shall see in the sequel that by *witchcraft* or *sorceries* are meant delusive dogmas, by which they fascinate men:

according to Durham, they signify bewitching and intoxicating doctrine and delusion therein; by *fornication* is meant, says he, whorish doctrine, which draweth souls away from God.

For a further explication of the meaning of *fornication* see the church of Thyatira, art. *Jezebel*, Vol. I., p. 355.

For a further explication of the meaning of *idolatry* see the church of Pergamos, Vol. I., p. 331.

The generality of commentators, both Roman Catholic and Protestant, have agreed in referring the two last trumpets to the description of destructive doctrines; some regarding them as those of Arius; some, as those of Mahomed; others, as those of the Papacy, &c. Bishop Bull however has furnished another alternative. "It is a sad truth," says he, "but a truth it is, that the very principles of Christianity are perverted and corrupted by the professed disciples of that religion; yea, which is yet worse, by the very doctors and teachers of it too;" where he is speaking of the prevailing doctrine of justification by faith alone, which he regards as a heresy worse than any other which could infect the church; because, as he observed, the articles of the creeds are subordinate to this end, a good and holy life. Therefore destroy this, and a creed has no end or object, nor is it of any more consequence to believe than to do.

Accordingly the Roman Catholics have not been backward to apply these trumpets to the corrupt dogmas prevailing in the Protestant churches. The following are extracts from the work of Bishop Walmisley on this subject.

General History of the Christian Church, p 221;—

"The whole explication here given of the allegory of the locusts, we presume appears so consonant to the history of the Reformation, that the propriety of it will not be denied. Nor ought the author to be censured for presumption, since he is not the first who has thus applied that prophecy. La Chetardie

did so, about the end of the last century. Bellarmine did the same towards the end of the century before, and others had preceded him, as he testifies. In general it appears from the writers of that period, that no sooner did the numerous tribes of Reformed religionists spring forth, than the Catholics, as if by a sudden inspiration, judged they saw the locusts of the Apocalypse."

Ibid., p. 172 ;—

"What can this thick smoke be, but a strong spirit of seduction, which had been hatched in hell, or had the devil for its parent, and which, at Luther's opening hell's door, immediately burst out. Impregnated with this steam, or spirit of seduction, he brought forth a doctrine, big with delusion and error."

Ibid., p. 174 ;—

"‘And the sun and air were darkened with the smoke of the pit,’ ver. 2. The spirit of seduction, denoted by the smoke of the pit, produced a multitude of erroneous doctrines, that darkened the light of faith, signified by the sun, and the purity of morals, indicated by the air. The light of faith, which is the work of God, may well be represented by the sun, the great luminary of the universe, according to that of Psalm cxviii., 105 ; ‘Thy word, O Lord, is a lamp to my feet, and a light to my paths.’ And as the air is the spring of man's respiration and life, it may be a just type of morality, which gives spiritual life and worth to all human actions."

Ibid., p. 175 ;—

"In this manner were the sun and air darkened, or faith and morality obscured and perverted. For a few specimens of Luther's doctrine, take the following. ‘God's commandments are all equally impossible,’ *De Lib. Christ.*, tom. ii., fol. 4. ‘No sins can damn a man, but only unbelief,’ *De Captiv. Bab.*, tom. ii., fol. 171. ‘God is just, though by his own will he lays us under a necessity of being damned ; and though he damns those that have not deserved it,’ tom. ii., fol. 434 and 466. ‘God works in us both good and evil,’ tom. ii., fol. 44." . .

"Then for his darling principle of justification by faith, in his 11th article against Pope Leo, he says ; ‘Believe strongly

that you are absolved, and absolved you will be, whether you have contrition or no.' Again, in his 6th article; 'The contrition that is acquired by examining, recollecting, and detesting one's sins; whereby a man calls to mind his life past in the bitterness of his soul, reflecting on the heinousness and multitude of his offences, the loss of eternal bliss, and condemnation to eternal woe; this contrition, I say, makes a man a hypocrite, nay even a greater sinner than he was before.' Thus after the most immoral life, you have a compendious method of saving yourself, by simply believing, that your sins are remitted through the merits of Christ."

Ibid., p. 204 ;—

"It was said of the apostles of Christ; 'Thou shalt establish them princes over all the earth,' Psalm xliv., 17. The conversion of numberless nations to Christ by their ministry had merited to them the titles of princes, and the right of wearing crowns. The Reformers claimed the same honors. But the crowns of the apostles were of pure gold, because their doctrine, which flowed from Christ the source, was pure and genuine. Whereas the doctrine of our modern apostles, being derived from no other source but their own invention, and being contrary to the doctrine preserved in that church, which was planted and formed by the primitive apostles; such new-devised doctrine, I say, can be nothing else but error and delusion, and consequently their apparent crowns are not of pure but of counterfeit gold, or as the text expresses it, they are like to gold, or really mere tinsel.—These crowns on their heads also shew clearly their general spirit of independency."

"'And their faces,' the faces of the locusts, 'were as the faces of men,' ver. 7. The locusts appeared to St. John with faces of men. Here is marked out the delusive appearance of the modern sectaries. They pretended that faith had been adulterated, and that the morals of mankind were guided by erroneous principles. They therefore assumed the province of rectifying both, by preaching up a 'Reformation.' For this purpose these 'Reformers' framed new systems of religion. They proposed each of them their own creed for settling the articles of belief, and a new plan of morality for the direction of human actions. All this was devised, as they alleged, to correct the

defects and errors of the catholic doctrine. Thus they put on 'the faces of men,' that is, they announced themselves as teachers of orthodox and holy doctrine: and by this means they deluded those 'who had not the sign of God upon their foreheads,' that is, the careless and vicious."

Ibid., p. 211 ;—

"'And the noise of their wings,' the wings of the locusts, 'was as the noise of chariots of many horses running to battle,' ver. 9. Here the prophet points at the turbulent, murmuring, clamorous disposition of the Reformed, properly expressed by the noise of the wings of the locusts, which was as loud as 'the noise of chariots of many horses running to war.'"

It has already been observed that *horses in vision* mean visionary reasonings, in regard to the doctrine of justification by faith alone. To specify all these would require a volume; we shall therefore furnish only a single example in the doctrine of Imputation; but we must first premise a few remarks.

We have already glanced at the controversies which were carried on upon this subject in Germany; and indeed in this country only, a single period of controversy upon it lasted for twenty years; the result of which was that the Antinomians were everywhere victorious, until at length Baxter and others, but especially Bishop Bull, took up the subject against them, and succeeded for a while in putting them down, but only by the sacrifice of the very doctrine itself; the consequence of which was an outcry against this prelate as betraying the entire cause of the Reformation into the hands of its opponents.

Bishop Bull began by analyzing the nature of faith, and shewing that love or charity is the life and soul of justifying faith; and that, as such, we could not be justified by faith alone in the popular sense of the terms. This indeed was striking at the root of the controversy, and indeed this

prelate repeatedly maintains that upon no other ground could he undertake to refute Antinomianism.

The fundamental principle he lays down is the following.

Harmonica Apostolica, Dissertation i., p. 51 ;—

“Neither faith nor confidence is of any avail which worketh not by love ; or rather which is not brought out into effect, and consummated, Gal. v., 6. For that the participle *ενεργουμένη* is, in this passage, to be taken passively, I am prone to believe ; as it is nearly always in other places in the New Testament. For this reason I have no doubt that *charity* may rightly be said to be the form of justifying faith ; for that faith may have its own form proper to itself, is confessed ; but yet it is always necessary that the faith which justifies and in so far as it justifies, should be informed with true charity.”

Examen Censuræ, p. 25 ;—

“If I had all faith, . . . but had not *charity*, I am nothing : for example ; as in the case of natural things it is the *form* which gives the *esse*, so in a divine sense does charity give the *esse* to faith ; therefore in the question of justification and salvation, there is no man, endued with whatever faith, who is without charity.”

. . . “Certainly charity is the form of all other virtues, in the same manner in which it is the form of faith ; for there is no virtue not yet perfected and formed by charity, which is acceptable to God and profitable to the salvation of man.”

Now the opponents of Dr. Bull objected *in limine* to this view of the subject ; because it spoke of justifying faith as a *fides formata*, or an animated faith, and seemed to make charity the soul of faith and its constitutive form, or that in virtue of which faith is that which it is. On this ground it was obvious that there could be no such thing as faith alone, without its being a dead faith.

To this principle therefore it was requisite to give a direct contradiction. Hence it was maintained by others

that justifying faith was not a *fides formata*, or a faith formed by charity, or of which charity is the *esse*; that justifying faith and charity are indeed inseparable, yet that charity is extrinsic to faith, and only a concomitant which is not concerned in the office of justification. To this Bishop Bull replied, that if charity be united to faith inseparably it must be united intrinsically, that is to say, essentially not *per accidens*. Hence that charity is not a mere concomitant virtue unconcerned in the office of justification, but is concerned as a principal agent.

Moreover that when St. James says a man is justified *ἐξ ἔργων* by works, the particle *ἐξ* by or out of, must manifestly denote somewhat more than an idle concomitance. Since if the whole process of justification could be completed by faith alone, or of itself, it would be absurd to assert, that a man could in any sense be justified by works.

Secondly, it was maintained by others that justifying faith is not accompanied by charity, but itself produces charity as a subsequent virtue. To this Bishop Bull replies, that faith can produce nothing except it be operative; that it operates from charity or is rendered operative by charity, consequently that it cannot primarily produce charity as the effect, since charity itself operates as the cause.

Upon the same principles Bishop Bull overthrows the doctrine that love or charity and good works are only the evidences or signs of faith; for, says he, the sign is always less than the thing signified, whereas the charity that performeth good works is greater than faith, if the apostle Paul is to be believed.

That these positions were diametrically opposed to the prevalent theology, and that Bishop Bull was not attacking so much avowed Antinomianism as rather the very distinctive doctrine of Protestantism itself, was the opinion of not a few; for if there could be no such thing as faith alone with-

out its being a dead faith, it is obvious that there could be no such thing as justification by faith alone, without its being justification by a dead faith, which the apostle had said might be possessed even by devils, and which all parties professed to repudiate.

Baxter pursued a similar method of argument, shewing from the very essential nature of faith itself, that it could not exist alone, and hence that there could be no such thing as justification by faith alone, in the exclusive sense of the term.

An objection therefore being taken *in limine* to this mode of reasoning, it was maintained that justification was an extrinsic and a forensic act, and was to be reasoned upon forensically and extrinsically; and this brings us to the subject of the *horses in vision*, or visionary reasoning. For justification being considered to be a forensic act, all the terms and all the ideas employed were to be derived from the practices prevailing in courts of law. Hence in reply to Baxter, Brown observes in his *Treatise on the Life of Justification*, p. 212;—

“We know, and owne a midway, whereby Christ’s obedience and suffering, considered not physically, but *legally* and *juridically*, are transferred and communicated unto us, not as physical accidents, from one physical subject to another, but in a *law* and *juridical* sense. And though this imputing and communicating of Christ’s surety-righteousness cannot be explained by, nor appear consistent with logical or metaphysical notions, applicable only to physical entities, and as considered as such (to which Mr. Baxter in all his explications of this matter, doth so frequently labour to restrick us, contrary to all reason, yea and to common sense), yet we must owne it for a truth, knowing that these fundamental truthes, recorded in Scripture, and held forth to us only by divine revelation, stand in no need of Aristotle’s learning, in order to their being savingly understood and practised: and that *law-terms* are more fit, to help us to some understanding in this matter, which is hold forth in Scrip-

ture, as a juridical act, than metaphysical termes: and yet we see no ground to say, that this matter, whereof we treat, must, in all points, keep even a resemblance unto Justinian's modes, knowing that it is a divine mystery, and unparallelable."

Ibid., p. 213;—

"We are made righteous in a law sense, and not physically, by Christ's imputed righteousness; and upon this account, it is our's legally: and it is folly, to enquire for physical matter and forme, or constitutive causes of moral or juridical beings, or effects, as phylosophers do, when speaking of physical, or of metaphysical beings."

The real and essential union between charity and faith being thus denied, and the entire process of justification resolved into a forensic act, a door was of course opened to all sorts of metaphorical language in the place of metaphysical; so that, in his Defence and Continuation of the Discourse concerning the Knowledge of Jesus Christ, Dean Sherlock says to an opponent, "I would desire him in behalf of himself and his friends to give me a definition of justifying faith, agreeable to their principles, without a metaphor in it; could I once see this I doubt not but all our disputes about faith and justification would be at an end. . . . I never could yet hear anything but metaphors from these men, in their definitions or descriptions of justifying faith." Thus;

Sherlock's Defence and Continuation, p. 164;—

"Justifying faith is either a coming to Christ or receiving Christ, or embracing Christ, or a looking fiducially on Christ, or leaning, and resting, and rolling on Christ and his righteousness for salvation. Now what are all these, but metaphors taken from material and sensible things: which can never give us any intelligible notion of faith, though they may serve for illustration, when we first understand its nature."

"And yet, as if this were not sufficiently obscure already, most of them make each of these, distinct acts of faith which in order of nature precede each other: we must first come to Christ, and then we must receive him, and then we must look fiducially on him, and then we must lean, and rest, and roll our

souls on him, and then we must lay him in our bosoms, and embrace him in our arms: and when we have done all this, we shall be very understanding believers, if we have but a good fancy to distinguish between the legs, and hands, and arms, and eyes, and bosom of faith. I do not speak this in mirth and drollery, but with a just indignation to see the religion of our Saviour transformed into a *work of fancy*, and with a hearty pity for those deluded people who are fed with such *thin and airy notions*."

Ibid., p. 171 ;—

"It is very easy to give many other instances of their expounding metaphors by metaphors, and I have given several in my former discourse: thus, faith is called coming, receiving, embracing, &c. If you enquire, how all this must be done? They tell you, that you must come to Christ on the legs of faith, or be carried to him in the chariots of faith, or swim to him on the stream of the promise, and receive him by the hand of faith, and embrace him in the arms of faith, as good old Simeon did: and thus faith becomes an instrument of justification, and receives Christ, who is the gift of God, as a poor man receives an alms: whereas legs, and hands, and arms, and instruments, are as obscure metaphors, and need as much explication as coming and receiving, &c., and yet you must never expect any better explication from them; if you press them hard, they will tell you, that coming and receiving, &c., signifies believing; but then if you ask them what believing signifies, they are forced to ring the changes backward, and tell you, that believing is coming and receiving."

Archbishop Tillotson makes the same complaint, Sermon 226, p. 293, vol. ix. ;—

"If metaphors once come to be insisted on, and strained, and consequences come to be drawn from them, and doctrines founded, and theories built upon them, they are of very ill consequence, and serve to no other purpose but to blind and obscure the plain and simple notions of things, and to seduce and mislead the understandings of men, and to multiply controversies without end."

"And I the rather take notice of this abuse of metaphors

upon this subject, because I do not know any other head of divinity which hath suffered so much by them as the doctrine of justifying faith ; whereby the plain truth had been very much obscured, and occasion ministred to many endless disputes."

"That if this plain and simple notion of justifying faith were admitted, it would supersede all those controversies about justification, which have so much troubled the church. These particulars I shall by God's assistance speak to, not out of a mind to oppose and contradict others ; (what a pitiful design is that ! and how much below one that is to speak to men, in the name and fear of God !) but out of a hearty desire to bring the truth to light, and to contribute something to the clearing of that, which is of so great importance and concernment to Christian religion."

With these preliminary remarks let us now proceed to the doctrine of Imputation.

When we are said to be justified by faith alone, the relation between this faith in us, and its object, Jesus Christ, is that in virtue of which our sins are said to be forgiven in consequence of their being transferred or imputed to Christ ; and we are accounted righteous in virtue of his righteousness being transferred or imputed to us. Hence Christ is regarded as the sinner, or as sinful, by reason of our sins ; and we are accounted righteous even as he is righteous ; without spot or blemish, as having the righteousness of Christ : in which case writers maintain that such we are in the sight of God the Father as is the very Son of God himself. However horrible the crime committed by the sinner ; whether it be adultery, incest, murder, yet, according to the doctrine of Imputation, the whole of those sins are charged upon Christ ; and the sinner, without reference to the smallest spark of inherent righteousness, is said to be as spotless as Christ himself.

Four Sermons preached before the University of Oxford on the Union between Christ and his People, (A.D. 1842), p. 21 ;—

“ ‘*Delicta nostra sua delicta fecit, ut justitiam suam nostram justitiam faceret.*’ August. in Ps. 22. quoted in Faber’s Prim. Doct. of Justif., p. 169. ‘Certainly this is most forcible, that he is made unto us by God very righteousness itself, and that yet more, that he is made righteousness to us, that we may be made the righteousness of God in him. Which place St. Chrysostom well weighing; ‘this very word *δικαιοσύνη* (saith he) the apostle useth *δεικνὺς τὸ ἄφατον τῆς δωρεᾶς* to express the unspeakable bounty of that gift, that he hath not given us the operation or effect of his righteousness, but his very righteousness, yea his very self unto us. Mark (saith he) how every thing is lively, and as full as can be imagined. Christ, one not only that had done no sin but that had not so much as known any sin, hath God made (not a sinner, but) *sin itself*; as in another place (not accursed, but) a curse itself: *sin in respect of the guilt*; a curse in respect of the punishment. And why this? To the end that we might be made (not righteous persons) but *righteousness itself*; and there he stays not yet, and not every righteousness, but *the very righteousness of God himself*. What can be further said? What can be more comfortable? To have him ours, not to make us righteous, but to make us *righteousness*; and that not any other but the *righteousness of God*:—the wit of man can devise no more.’ (Bishop Andrewes’ Sermon on Justification in Christ’s Name).”

“ ‘Lo! so were we made his righteousness as he was made our sin. Imputation doth both. It is that which enfeoffs our sins upon Christ, and us in his righteousness, which both covers and redresses the imperfection of ours’ (Bp. Hall, Old Religion, chap. i., sec. ii.).”

“ Rom. viii., 1. ‘Christ hath merited righteousness for as many as are found in him. In him God findeth us, if we be faithful, for by faith we are incorporated into Christ. Then, although in ourselves we be altogether sinful and unrighteous, yet even the man which is impious in himself, full of iniquity, full of sin, him, being found in Christ through faith, and having his sin remitted through repentance, him God beholdeth with a gracious eye; putteth away his sin by not imputing; taketh quite away the punishment due thereunto, by pardoning it; and accepteth him in Jesus Christ as *perfectly righteous* as if he had

fulfilled all that was commanded in the law. Shall I say more perfectly righteous, than if himself had fulfilled the whole law? I must take heed what I say; but the apostle saith, 'God made him to be sin for us who knew no sin, that we might be made the righteousness of God in him.' *Such we are in the sight of God the Father as is the very Son of God himself.* Let it be counted folly or frenzy or fury whatsoever, it is our comfort and our wisdom: we care for no knowledge in the world but this: that man hath sinned and God hath suffered; that God made himself the Son of Man, and that men are made the righteousness of God.' (Hooker on Justification, sec. vi.)."

Again by the same author, Bampton Lectures (A.D. 1849), p. 96;—

"God hath made Him to be sin for us who knew no sin. He hath transferred our guilt to Christ; He hath dealt with Him as if He were not merely a sinner but Sin, the very personification of sin, as though all the sins of all the world were concentrated in Him."

Now sin and the personification of sin are the devil; so that it is here argued that God the Father treated Christ as if he were the very Evil One himself. Indeed Bellarmine observes upon this doctrine, book ii., chap. vii., concerning Justification;—

"If we may be said to be righteous and the sons of God through the imputation to us of the righteousness of Christ, then may Christ also be said, by our unrighteousness imputed to him, to be a sinner, and, what my mind shudders to think, the son of the devil."

This doctrine was thus laid down by Luther in his Epistle to the Galatians, chap. iii., verse 13, p. 243;—

"For he saith not, that Christ was made a curse for himself, but for us. Therefore all the weight of the matter standeth in this word, 'for us.' For Christ is innocent as concerning his own person, and therefore he ought not to have been hanged upon a tree; but because, according to the law of Moses, every thief and malefactor ought to be hanged, therefore Christ also, according to the law, ought to be hanged, for he sustained the person of a sinner and of a thief, not of one, but of all sinners

and thieves. For we are sinners and thieves, and therefore guilty of death and everlasting damnation. But Christ took all our sins upon him, and for them died upon the cross: therefore it behoved that he should become a transgressor, and, as Isaiah the prophet saith, chap. iii., ‘to be reckoned and accounted among transgressors and trespassers.’”

“And this, no doubt, all the prophets did foresee in spirit, that Christ should become the greatest transgressor, murderer, adulterer, thief, rebel, and blasphemer, that ever was or could be in the world. For he being made a sacrifice for the sins of the whole world, is not now an innocent person and without sins, is not now the Son of God born of the Virgin Mary; but a sinner, which hath and carrieth the sin of Paul, who was a blasphemer, an oppressor, and a persecutor; of Peter, which denied Christ; of David, which was an adulterer, a murderer, and caused the Gentiles to blaspheme the name of the Lord; and briefly, which hath and beareth all the sins of all men in his body; not that he himself committed them, but for that he received them being committed or done of us, and laid them upon his own body, that he might make satisfaction for them with his own blood. (Isaiah liii., 5; Matt. viii., 17.) Therefore this general sentence of Moses comprehended him also, albeit in his own person he was innocent, because it found him amongst sinners and transgressors; like as the magistrate taketh him for a thief, and punisheth him whom he findeth among other thieves and transgressors, though he never committed anything worthy of death. Now, Christ was not only found amongst sinners, but of his own accord, and by the will of his Father, he would also be a companion of sinners, taking upon him the flesh and blood of those which were sinners, thieves, and plunged into all kinds of sin. When the law, therefore, found him among thieves, it condemned and killed him as a thief.”

Again by Dr. Crisp, Sermons, Christ made Sin, p. 73;

“Shall God say, Aaron bears the iniquity, and that Christ bare our sins? and shall man say, Christ did not bear David’s murder, and David’s adultery? Avaunt, avaunt, proud creature man! and give God leave to speak his mind in his own words; and let none be afraid to speak the same language that

God uses, for fear of putting some men into a passion, to cry, Jezebel, Jezebel, for saying the sins, murders, adulteries, incests of believers, were all made Christ's sins; or that those very sins were laid on Christ, and Christ was made sin for them."

Again, p. 118;—

"What! say the goat has not borne away my sins, and God saith he has? now you are the liar. Will you say I am a drunkard and liar still, when God saith Christ hath washed me from my sins in his blood? Will you be so bold to call me a liar, when Christ saith, 'thou art all fair, my love, there is no spot in thee?' Will you keep and retain upon David, Mary Magdalen, and Paul, the titles and epithets of murderer, adulteress, and persecutor, when God saith, the name whereby he shall be called, is 'Jehovah our righteousness?' and the church (that is, every individual member partaking of the whole) is called Christ? Will you teach God to give name to things? And will you call them sinners, whom God calls saints in all the epistles of the apostles? And whereas it is objected, if David be not the murderer, then Christ is the murderer; I tell you, Christ bearing David's murder, was in God's account as the murderer, though not the murderer: he was the general head and representative of all the murderers and sinners in the world, whose sins he bore; but he was no more the actual murderer, or real murderer, than the surety is the actual or real debtor."

What shall we call this? folly, or phrenzy, or raving madness? Hear the answer of the learned Hooker. "Let it be counted folly, or phrenzy, or fury, whatsoever; it is our comfort and our wisdom."

We thus perceive how Christ is said to be the sinner; let us now observe how by the imputation of the righteousness of Christ, to us, we are perfectly righteous before God.

Bampton Lectures (A.D. 1849), p. 101;—

"Here then (*i. e.*, 2 Cor. v., 21; Psalm xl.; Gal. iii., 13) we have an unquestionable instance, and that in the very point in hand, of imputed guilt: and shall we hesitate to admit what, rightly understood, is its inseparable correlative imputed righteousness? If our sins have been transferred to Christ, then they

can no longer be reckoned to our account. God's justice forbids him to inflict on us the punishment which Christ hath already borne and he hath accepted on our behalf. And that eternal attribute of his which was before against us is now on our side."

Ibid., p. 113;—

"As Christ was made sin for us, in that our sins were laid on him, so we become the righteousness of God in him, in that God beholding us in him, deals with us as righteous persons, as persons in whom *no spot of sin* is to be found, and against whom no charge can be preferred; just as beholding Christ standing in our stead, he dealt with him as a sinner, yea as charged with the sins of the whole world."

Eaton, Honey-Combe of Free Justification, p. 313;—

"Now that the excellency of free justification is such, and so great, that it doth not onely make the justified person meere righteous, but also compleatly, fully, sufficiently, and perfectly righteous in the sight of God freely; although it might be proved by many proofes of Scriptures, yet I will insist, with the consent and reasons of the learned, but onely in foure; and that with as great brevity as so weighty a matter can possibly require."

"The first is, Eph. v., 25, 26, 27; where the apostle, appropriating the worke there spoken of, only to Christ and his blood, and therefore belongs properly (as I shewed before) to free justification, saith thus: 'Christ gave himselfe for his church:' for what cause? to sanctifie it; and hath made it clean by the washing of water, through the Word. But to what end or purpose hath he so done? To make it to himselfe a glorious church. How glorious? Not only not having, now at this present time, one spot or wrinkle of sinne, or any such thing, as is before shewed in the first part of free justification, which is wonderful; but also holy, yea, unblameably holy. Can possibly the wit and understanding of man wish and desire a more perfect holinesse, than to be so unblameably holy in the sight of God, who is of so pure and perfect eyes? Whereupon the testimony of Polanus, in his partitions, treating of free justification, is worthy the marking, saying after this manner, 'We must be perfect in God's sight, and that in all the degrees of true and

entire righteousness,' Eph. v., 27; but so perfect we cannot be, but Christ, Col. ii., 10, whose true and entire righteousness in every respect is imputed unto us: which thing Ursinus also, agreeing with others, propoundeth in the place alledged; for thus he writeth, 'The repentant persons are perfect (mark, are perfect) in the sight of God, not only in the parts of true pietie, all which are begun in them (by sanctification), but also in the degrees of true and entire righteousness of Christ imputed unto them, as it is said, Col. ii., 10, 'In him wee are (marke, wee are) compleat and perfect.' Where we see, that the righteousness of Christ, being the forme that makes us righteous in the sight of God, is not onely absolute and perfect in it selfe, but also formes and makes us perfectly righteous in the sight of God. And this is yet more fully expressed by Hemingius upon 1 John i., 7, saying, 'Non satis est,' &c. It is not enough to have our sins forgiven and cleansed away, unlesse also righteousness be bestowed upon us; therefore the obedience of the law is required in Christ, that it may be imputed unto us, whereby we appeare *plenè justì*, fully just and righteous in the sight of God. Where let us mark, that he saith not, that Christ may appeare fully righteous in the sight of God for us; but, that we may appeare fully and perfectly just and righteous in the sight of God freely. The same is confirmed by other faithfull expositors and dispensers of God's mysteries, upon 1 Cor. i., 8, saying, 'Unto beleivers, without all controversie, is imputed the righteousness of Christ, by which it is brought to pass that we appeare, 'prorsus sancti et irreprehensibiles in conspectu Dei,' altogether holy and unblameable in the sight of God. Can any man wish any more, than to be altogether holy and unblameable in the sight of God? The cause whereof to be onely free justification, is plainly expressed by Master Downham in his Treatise upon Justification, saying, 'The beleever is cloathed with the most glorious robe of Christ Jesus his righteousness, and so appearing before God both clean from all sin, and endued with a perfect righteousness, he is justified, reconciled, and eternally saved.'"

Ibid., p. 319;—

"The cause why we are so perfectly holy and righteous, that we are unblameable, and without fault in the sight of God, is,

because we being, though mystically, yet truly, cloathed both within and without with the wedding garment of Christ's righteousness, have, though not inherently and actively, yet evangelically and passively, *more than an angelicall righteousness* in us, as Calvin testifies upon Job xv., 15, 16, saying, 'All our filthinesse being washed away with the blood of God's Sonne, and his righteousness imputed unto us, being thus cloathed with his garments, we are acceptable to our good God?' Why? because wee have *more than an angelicall righteousness* in us. Neither is this perfect righteousness idly in us, but makes us as perfectly righteous in the sight of God freely, as it is righteous in it selfe: as Calvin in the beginning of his next sermon upon the same place of Job plainly testifieth, saying, 'Herein we have to consider God's great goodnesse towards us, in cloathing us with a righteousness that *surmounteth the righteousness of the angels*: we are as wretched and miserable sinners as can be (viz., in our sense and feeling), and yet notwithstanding God makes us (mark how he saith not, makes Christ only for us), but makes us righteous after a more excellent and precious manner than the very angels are (in respect of their own nature onely); for (saith he) Christ's righteousness is given unto us, which farre *surmounteth the righteousness of the angels*.' If this perfect righteousness be, by the power of God's imputation, not only in us, but also doe make us thus perfectly righteous in the sight of God; is it any marvell that we are so holy, that we are unblameable, and without fault in the sight of God? The same in a manner Chrysostome also testifieth upon those words, 'That the Gentiles that followed not righteousness, have attained unto righteousness: but Israel, which followed the law of righteousness, could not attaine the law of righteousness, Rom. ix., 30, 31, saying thus, 'Tu siquidem O Judæe,' &c. For thou O Jew (saith the apostle) hast not found that righteousness which is of the law; for having transgressed the law, thou art made subject to the curse. But these Gentiles which are entred in, not by the law, but by another way, namely, by faith, have found a greater righteousness (mark, a greater righteousness) than this of the law: for here (saith he) three things are effected; first, that the Gentiles have found and attained righteousness; secondly, that they have attained

it, not following after it, that is, bestowing no paines or labor about it ; and thirdly, they have found a greater than that which is by the law : whereupon in the next chapter upon these words, Christ is the end or perfection of the law, for righteousness to every one that beleeveth the same : Chrysostome concludeth thus, 'There is no cause therefore why thou shouldst fear as a transgressor of the law, if so be that thou beleevest in Christ : ' why ? ' Because thou hast fulfilled this law, and hast now received a far greater righteousness : ' because it is most true that Master Downham avoucheth in his Treatise of Justification, 'That we are made partakers of a more excellent righteousness, than we lost in Adam, required againe in the law, even the righteousness of God, as the apostle saith, Rom. iii., 22, which consisteth not only in the absence (saith he) of evill and sinne, but also in the presence of all actuall, perfect, and everlasting holinesse and righteousness ; in which we being made thus perfectly righteous in the sight of God, must needs bee without all blame and without all fault in his sight freely."

"The second reason flowing from the effect of our justification convincing, why we are made so holy, that we are unblameable and without fault in God's sight, is, because this imputing and mysticall cloathing of us with Christ's righteousness, doth not only make our persons both bodies and soules perfectly holy and righteous in the sight of God, but also all our works, vocations, affaires, and businesses, that we take in hand, are made perfectly holy and righteous from all spot of sin in the sight of God freely."

Ibid., p. 324 ;—

"For that justification makes not only our persons; but also our works perfectly holy and righteous in the sight of God, is not only evident by the former Scriptures, but also testified by all the best faithfull dispensers of God's mysteries, who say with one consent after this manner ; 'Postquam facti sumus Christi participes, non ipsi solum justi sumus, sed opera nostra justa reputantur coram Deo ;' that is, after that we are made partakers of Christ, not only we ourselves are righteous, but also our works are reputed and counted righteous before God : what ? not righteous indeed, but only imaginarily reputed and counted righteous ? Nay, but because God's counting is not a

bare imaginary thing, but a *reall* working of the thing, as he reputeth and counteth; therefore as wee ourselves are so reputed and counted righteous, that ‘*coram Deo reipsa justi sumus*,’ wee ourselves are in truth just, that is, perfectly righteous before God; so also God so counts our works, perfectly righteous before himselfe, that they are *reipsa* in very deed and truth, perfectly holy and righteous in the sight of God freely, that is, not in the worth and perfection of our doing them by sanctification; but in the making of them perfectly righteous in Christ’s righteousness by justification.”

Ibid., p. 388;—

“But that saying, 2 Cor. v., 21, is more admirable, that ‘He which knew no sin was made sin for us, that we being translated into Christ, might be made the very righteousness of God:’ the abstract importing (as I said before) that we are made so perfectly, completely, and gloriously holy and righteous, from all spot of sinne, in the sight of God freely, that we are *nothing else but mere righteousness* in the sight of God.”

Ibid., p. 411;—

“When Christ himselfe hath separated our sinnes from us, and from all our works, as is before shewed, as farre as the east is from the west, by utter abolishing them out of his Father’s sight; where are they then to separate between God and us? And when Christ hath by his blood, made us and all our works clean from all sinne, so that wee and all that wee doe, are from all spot of sinne, in the sight of God, whiter than snow; where is there any place then for the displeasure and anger of God to come upon us?”

The author not unfrequently repeats that as the righteousness of Christ is a righteousness far above that of the angels; so likewise, inasmuch as it is imputed to us and made our’s, we stand in the sight of God with a righteousness far above that of the angels; for that the heavens are said to be unclean in his sight, and he chargeth his angels with folly; whereas we, by faith alone considered apart from charity and good works, apprehend Christ, and thus apprehending have his righteousness imputed to us, whereby

we are made righteousness itself, or mere righteousness.

With this state of justification, however, we are told that sanctification is connected: but how? let us hear the statement of Eaton, p. 459;—

"The differences between these two are these ten."

"1. Justification serveth to approve us for true saints to the eyes of God: sanctification serveth to approve us true saints to the eyes of men."

"2. Therefore our justification is perfect, that is, making us, to God's eyes, cleare as the sun, Cant. vi., 9; but sanctification is unperfect, making us, to the night of this world, faire as the moon, Cant. vi., 9."

"3. Our justification is perceived by faith only; sanctification is perceived by sense and feeling."

"4. Our justification is heavenly, and more spirituall: our sanctification is fleshly, Rom. iv., 1, and as a menstruous cloath, Esay. lxiv., 6, in comparison."

"5. Justification dignifieth our sanctification; sanctification is dignified of justification, Heb. xi., 4."

"6. Justification is meerly passive to us, and freely given of God, and is the sole glory of Christ: sanctification is active, and rendred to God in way of thankfulness, and is the glory of man, Rom. iv., 2."

"7. Justification is the cause of sanctification; sanctification is the effect of justification."

"8. Justification is meritorious of all the favor and blessings of God: sanctification of itselfe merits nothing at all."

"9. Justification is the cause enriching us with all the other benefits and treasures of the Gospel: sanctification sheweth that we are so enriched."

"10. God leaveth our sanctification so imperfect in this life, that all our rejoycing, and joy unspeakable and glorious may be in justification, Rom. xiv., 17."

No wonder therefore that sanctification is not to be relied upon; nay, that it should be spit upon, as furnishing only filthy rags, and a dung righteousness.

And what is the evidence of this sudden superangelical righteousness? Eaton, *Free Justification*, p. 389;—

“The third help to strengthen our weak faith, to beleieve above our sense and feeling, that we are made thus perfectly and gloriously holy and righteous, from all spot of sin, in the sight of God, freely, is for the inconveniences and evils that otherwise will follow this distrust, briefly and plainly expressed by Luther, saying thus; ‘Except thou dost beleieve above thy sense and feeling, and confesse that thou art thus righteous in the sight of God, thou dost great injury to Christ who hath made thee cleane by the washing of water through the Word; who also died upon the crosse, condemned sinne, and killed death, that through him thou mightest obtaine righteousness, and everlasting life: these things thou canst not deny, except thou wilt openly shew thyselfe to be wicked and blasphemous against God; and utterly to despise God, and all his promises, Jesus Christ with all his benefits; and so consequently thou canst not deny, but that thou art righteous.’”

Ibid., p. 179 ;—

“‘Beloved you have often heard that God leaveth in us an appearance and feeling, whilst we live here, both of sinne, death, and the devill; God suffereth these to remaine, and taketh them not quite away from sense and feeling; for this appearance must continue, that we may perceive, and feele that we are nothing else of ourselves, but sinners subject to sinne and Satan: but all this is but a certaine outward appearance before my sight, and the sight of the world, which know and judge no otherwise, but that sinne and death are present; and yet under this appearance, lieth hid innocency, life, and dominion, and victory over sinne, death, and Satan; for because faith is the evidence and substance of things not appearing; therefore that faith may have place, it is necessary that all things which are beleived, be hid; but they cannot be more deeply hid than under the contrary object, sense and experience. But when as we see all our sinnes laid upon Christ, and to be victoriously conquered of him by his resurrection, and doe confidently beleieve this; then they are dead, and brought to nothing; for being laid upon Christ, they must not remaine so, but are swallowed up in the triumph of his resurrection.’ So saith St. Paul, ‘Christ was delivered to death for our sinnes, and is risen againe for our justification;’ that is, by his death he hath taken upon

him our sins, and thereby utterly abolished them out of the sight of God, as the sun-beames abolish darknesse, and by his resurrection hath made us perfectly righteous; so that a true Christian may be bold to say; 'Lord God, Maker of the whole world! it is true that I feel sinnes in myselfe; but through Christ, that hath taken them away out of thy sight, *I am certaine that I am perfectly righteous, good, and holy before thee,*' &c.; for of these things must a sincere Christian be partaker, and of these things he ought to glory, if he bee a true Christian; and he that cannot glory of these things, is not yet a Christian."

"The second spirituall weapon to overcome doubting is, that whereas our reason, sense, sight, and feeling are our strongest enemies, not only to drive us into doubting; but also sight, by saying, I see sinne in me; and sense, by truly saying, I feelee sinne in me; and reason by saying, it is impossible but this should make me foule in the sight of God; will thus strongly perswade us, that wee are not made perfectly holy and righteous, from all spot of sin in the sight of God freely: wee must mark out of the former description, that it is the very nature, heart, and essence of faith to mortifie these enemies, and to tell them, that they are all lying sophisters, of true principles assuming false inferences, and to beleeeve the cleane contrary to them; because God and the blood of Christ do assure us the contrary, namely, that we seeing by the light of God's Word, that one spot of sinne makes us in the sight of God foule, like the devill, and accursed, Gal. iii., 10, the blood of Christ doth make us so cleane, 1 John i., 7, that we are whiter than snow, from all spot of sinne in the sight of God, Psalm li., 7. But if thou ask me, how, and by what meanes may I mortifie my reason, sense, and feeling, and come to beleeeve the contrary unto them? I answer, by removeing what they pretend, out of thy sight and minde; as Abraham did the deadnesse of his body, and the deadnesse of Sarah's wombe, by not considering the same, Rom. iv., 19, and by trusting in the Word alone spoken, although (as Christ dealt at first with the woman of Canaan) God himselfe, and all creatures pretend otherwise than the Word speaketh. Thus Sarah stumbling at the first, yet at length got the victory over her doubting, by forgetting her bar-

rennesse, and old age, that pretended impossibility, and by judging him faithfull that had spoken, Heb. xi., 11. And thus doth faith make a man shut his eyes against what he sees and feeles in himselfe, and doth bore his eares, Psalm xl., 6, to heare what God speaketh. Because it is most true that Luther saith, that this is the chiefe virtue and cunning of faith, that it seeth those things that are not seene or felt; and seeth not those things which are felt, yea which are now sore upon us, and doe presse and urge us. As on the contrary side, diffidence and unbeleefe seeth nothing, but that which it feeleth agreeing with naturall reason; neither can it rest upon any other thing, but that which it feeleth."

"But faith saith otherwise, it resteth only in the Word, and trusteth wholly unto it; neither doubteth it that anything will fall out otherwise than the Word speaketh. This is a right and strong faith, when as a man leaveth sense, wisdom, reason, and trusteth wholly to the Word of God."

"For this cause those things are of God laid upon faith to overcome them, which the whole world is not able to beare, as sinnes, death, the world, and the devill; neither doth God suffer it to be occupied with small matters."

"Because this right faith thus trusting to, and relying upon the testimony of the Word of God, doth perceive, and firmly beleve things to nature impossible, and therefore incredible to humane reason; and yet firmly beleeves them, meerely considering the truth and power of God, speaking, calling, and thereby effecting the same."

"For saith faith, I beleve thee, O God, when thou speakest; and what saith God? impossible things, lies, foolish, weak, absurd, abhominable, hereticall, and devillish things, if thou beleve reason."

"For reason doth not understand, that to heare the Word of God, and to beleve it, is the chiefest service that God requireth of us: but when God speaketh, reason judgeth his Word to be heresie, and the word of the devill; for because it is against reason, it seemeth unto it absurd and foolish."

"Therefore Abraham killed reason by faith in the Word of God, whereby seed was promised to him of Sarah, who was barren, and now also past child-bearing: unto this Word reason

yeelded not straitway in Abraham, and yet bore more sway in Zacharie; but it fought against faith even in him, both he and especially Sarah judging it to be an absurd, a foolish, and impossible thing, that Sarah who was now not only ninety yeeres old, but also was barren by nature, should bring forth a sonne. Thus faith wrestled with reason in Abraham; but herein faith got the victory, killed and sacrificed reason, that most cruell, and pestilent enemy of God, and gave glory to God."

"So all the godly entring with Abraham into the darknesse of faith; when feeling, and reason would perswade them that they are not cleane from all spot of sinne in the sight of God; they crucifie feeling, and *kill reason*, saying; Reason, thou art foolish, thou dost not favor those things which belong unto God; therefore speak not against me, but hold thy peace: judge not, but heare the Word of God, saying, that 'the blood of Jesus Christ hath made us so cleane, that we are whiter than snow, from all sinne in the sight of God freely; and beleeve it.'"

"Thus faith corrupteth not the Word by seeking for a meaning of it, that may be agreable to reason; but *killeth reason*, and *slayeth that beast*, which the whole world and all creatures cannot kill: and so gives glory to God."

Thus it is, as Luther says, that faith killeth reason and slayeth that beast. Commentary on Galatians, p. 194;—

"Whosoever then believeth the Word of God, as Abraham did, is righteous before God, because he hath faith, which giveth glory unto God; that is, he giveth to God that which is due to him. For faith saith thus; I believe thee, O God, when thou speakest. And what saith God? Impossible things, lies, foolish, weak, absurd, abominable, heretical, and devilish things, if ye believe reason. For what is more absurd, foolish, and impossible, than when God saith unto Abraham that he should have a son of the barren and dead body of his wife Sarah?"

"So, if we will follow the judgment of reason, God setteth forth absurd and impossible things, when he setteth out unto us the articles of the Christian faith." . . .

"But *faith killeth reason*, and *slayeth that beast* which the whole world and all creatures cannot kill." See also p. 200.

Reason being thus destroyed, the whole doctrine of Justification becomes of course full of mystery. Brown in his Treatise on the Life of Justification devotes a whole chapter upon ‘What mysteries are in Justification.’ Thus p. 34 ;—

“This may discover unto us, what a manifold wisdom of God is to be seen and observed, in the Gospel dispensation, that even principalities and powers may look into, and wonder at; as it is said to be made known unto them by the church, Eph. iii., 10; that is, by what they see and observe, in the administration thereof, in the church. And in this part of gospel-device, there are several things remarkable, that may give us ground to wonder at this manifold wisdom of God. *The whole is a mysterie*, and this is a prime part of the mysterie; and *in this mysterie there are many mysteries*, a short view of which may be of some use to us.”

“What a mysterious and wonderful thing is it, that such as are dead by law, lying under the sentence thereof, and so bound over to the wrath of God, according to the threatening of the law, which is just and righteous in all points; and such as have nothing to defend themselves by from the threatened death, unto which they are obnoxious; nor anything whereby to make satisfaction to the demandes of the law, or to the offended law-maker, or wherewith to appease him; should notwithstanding hereof be really, formally, and effectully absolved from the sentence of the law, by the sentence of the judge; and so made and declared to live juridically and in law-sense; and to be as free of the curse and penalty of the law, as if they had never been guilty of the transgression thereof. And thus is it here indeed; such as were dead in trespasses and sinnes, and in the uncircumcision of the flesh, are quickened together with Christ, Eph. ii., 1, 5; Col. ii., 13. He, who before had the wrath of God on him, and abiding on him, by beleeving on the Son of God hath everlasting life, John iii., 36. And they who were in a manner condemned already, yet, by beleeving on him, are not condemned yea, have eternal life, John iii., 15, 18.”

“What a mysterie is this, that God, who is righteous and

just, and the righteous judge of the world, and who hath declared, that he looketh upon it as an abomination for any man to justify the wicked, Prov. xvii., 15, and whose judgement is alwayes according to truth, Rom. ii., 2; should be one that justifieth the ungodly? And yet so is he said to be, and so is he stiled, and so is he held forth, as the object of faith, Rom. iv., 5. 'But to him that worketh not, but beleeveth on him that justifieth the ungodly, his faith is counted for righteousness.'"

p. 35. "But here lyeth the truth and the mystery. Such as are really and truly ungodly in themselves, and have nothing of their own but unrighteousness within them, and whose righteousnesses are but as filthy rags, Esai. lxiv., 6, are yet justified by God upon the account of a perfect righteousness imputed to them and received by faith. In the judgment of God, such as in themselves are ungodly, are considered as clothed with the perfect righteousness of the Mediator, Christ, (that head and publick person), which free grace putteth on them, and they receive and stand under by faith; and so are justified and declared to be righteous by God, whose judgment herein and sentence is most righteous, and most consonant to truth: for he justifieth such as are righteous, though not with their own inherent righteousness, yet with the righteousness of their cautioner, now made their's."

"Here is another piece of this mystery, that transgressours of the law shall be absolved and justified; and yet the law established, which threatneth death to transgressours, and promiseth life only to such, as observe it in all points. Who can reconcile this seeming contradiction, that is not acquainted with the glorious mystery of the Gospel?"

p. 37. "Here is another mystery. That such as are unrighteous and ungodly should be declared and pronounced righteous. In justification, the person is declared not guilty of what was laid to his charge in order to punishment, and that juridically; and so he is declared free from the punishment that the accuser was seeking to have inflicted upon him; and so is declared and pronounced to be a righteous man, though not one that hath not sinned, yet now one that is juridically righteous. But how can this be, seing every man and woman is guilty before God, and is come short of the glory of God? The mys-

tery lyeth here (as was said); the righteousness of their cautioner, Christ, is reckoned upon their score, and is imputed to them, and they receive it by faith, and so it becometh their's; for now by faith they are united unto Christ, and become members of his mystical body, he being the head and true representative; and thereby he and they are one person in law (being one spirit); as the husband and the wife are one person in law (being one flesh); and as the representer and represented, the cautioner and principal debtor," &c.

p. 38. "There is likewise a mystery here, that the imputation of the obedience and righteousness of Christ doth not take away the imputation of his satisfaction, nor make his satisfaction useless and of no importance or necessity."

p. 39. "Upon the other hand, this mystery is also observable; that Christ's satisfaction taketh not away the necessity of the imputation of Christ's righteousness and obedience; as some do say, who think that because we have full pardon of all sinnes, by vertue of the satisfaction of Christ, therefore we need no more; a person, who is pardoned, being therefore one that is not unrighteous, and one that is not unrighteous, being righteous; for (say they) there is no mids betwixt just or righteous, and not unjust or not unrighteous; and he who is righteous having done all his duty, and so having a right to the promised reward of life. So that upon this ground they suppose there is need of no more in order to obtaining of life: and beside, say they, the Scripture saith, that the man is blessed to whom the Lord imputeth not sin; and he who is blessed upon this account, needeth no righteousness to be added, to render him blessed, and to give a right unto glory."

p. 42. "This is also a mystery here to be noticed, that a righteousness that is not our's inherently, but Christ's, should be made our's, made over to us, and reckoned upon our score, or we become clothed therewith, and thereupon justified as righteous, as really and effectually as if we had wrought it ourselves, and it had been properly inherent in us."

p. 46. "This mystery is also considerable here, that both the justice of God, the mercy and free grace of God, take place in this matter."

p. 47. "Here is a great and wonderful mystery in this mat-

ter, that the innocent should suffer, and the guilty escape and go free."

p. 48. "This is also a part of this mystery, that nothing should be forgiven, and yet all should be forgiven. Nothing was forgiven to our Surety, he paid all that was required of him; for the Lord laid on him the iniquity of us all. . . . And yet, though he had nothing forgiven or abated to him, while standing in our room, but paid all to the outmost farthing, all notwithstanding is freely forgiven to us, and we have blessedness, by the Lord's forgiving our iniquities, and covering our sins, or not imputing them to us, Psalm xxxii., 1, 2; Rom. iv., 7, 8." . . .

"Here is another mystery, considerable in our justification, that though thereby we be declared and pronounced righteous, and so acquite and absolved from what was, or might be charged upon us; yet we have need of pardon, and must be freely pardoned."

p. 49. "It is also observable in this mysterious business, that though our justification be an act of God's free grace, wherein only upon the account of the righteousness of Christ imputed to us by God; and not upon the account of anything in us, or done by us; he pardoneth our sins and accepteth our persons as righteous: yet this is not with an exclusion, but rather with an inclusion of faith, which is a receiving, a laying hold upon, and a leaning unto the righteousness of Christ, imputed to us."

p. 51. "We may observe further another mystery, in this matter of justification to wit, that the way of justification, through the imputed righteousness of Christ, doth not take away the necessity and usefulness of the exercise of the grace of repentance."

p. 53. "Another part of this mystery lyeth in this, that justification through the imputed righteousness of Christ, taketh not away the rich and honorable privilege of adoption. . . . The imputation of righteousness is not formally pardon itself, nor is it formally a right to glory; but the necessary ground of both. Christ's righteousness is imputed, that we may be justified, and that we may be adopted; that is, solemnly and formally placed in a state of pardon and reconciliation, and into a state of right and interest in the privilege of sonship. As the producing of the cautioner's payment, in judgment, is not formally the ab-

solution of the debtor, but the ground of a formal sentence of absolution; so the imputation of Christ's righteousness and satisfaction, is not the formal sentence of absolution and pardon, but the ground thereof: and as the paying of the price condescended on for land or houses, is not a formal infeofing or a formal and legal conveyance of right and title by charter and seasing, but the ground thereof; so the imputation of Christ's merites and obedience is not the formal and legal conveyance of right to the inheritance of glory, and glorious privileges of sonship, but is the ground thereof, upon which necessarily followeth adoption, which is, as it were, the beleever's infeofment and seasing, whereby right is formally and legally conveyed unto him to all these privileges."

p. 54. "This is also a mystery in this matter, that such as are adversaries to the imputation of Christ's righteousness, cannot understand, to wit, that beleivers should be accounted righteous, and thereupon justified, through the imputation of the righteousness of Christ; and yet the Lord should see sin in them. They say, if beleivers be righteous with the righteousness of Christ, God can no more see sin in them, than in Christ. But they distinguish not betwixt the being of sin, and obnoxiousness to punishment, which is separable from the being of sin, otherwise there could be no pardon." . . .

"To the same end we may consider, that though by the way of justification through the imputation of Christ's righteousness, and faith laying hold on the same, the law is not made void, but established; as the apostle saith, Rom. iii., 31, and the righteousness of the law is in some sense fulfilled in us, being fulfilled in our nature by Christ, the Mediator and Surety, Rom. viii., 4; yet we are not justified by the law, but by the Gospel; not by the covenant of works, but by the covenant of grace."

p. 55. "It is likewise here considerable, that we are justified upon the account of the righteousness of Christ imputed; and yet this righteousness of Christ is the proper meritorious cause of our justification, and of all that followeth thereupon."

p. 56. "This is also a considerable part of this mystery, which carnal eyes cannot see, and which men, carried away with prejudice at the pure doctrine of the grace of God, in the Gospel, cannot sweetly comply with; to wit, that our justification

is solely upon the account of the imputed righteousness of Christ, and not upon the account, or because of anything wrought in us, or done by us: and yet our obligation to holiness and conformity to the law of God, in all points, is not hereby in the least weakened."

Dr. Crisp, Sermons, vol. i., p. 299;—

"The things freely given of God, are the things the wise of the world cannot reach; they are hid from them: they are revealed and communicated unto babes. What are those things, you will say? I can give you but a touch; for if I dive into the depth of the things, there will be no end, I should never come to the bottom."

See the Depths of Satan; Thyatira, Vol. I., p. 363.

We have thus afforded an illustration of the meaning of the *horses in vision*, as derived from the doctrine of Imputation alone.

It will have been observed that the *horses* are said to have *tails* and also heads in their tails. Now *tails* signify lowest principles; *heads* in these tails signify highest principles, or things assumed as principles from which to argue, yet derived from the lowest or sensuous degree, and thus both together represent *preposterous* arguments. As for instance, the relations of debtor and creditor, proctor and attorney, cautioner and cautioner's money, with an endless train of other like principles, are things merely outward and sensuous, or in the last and lowest degree, and hence are represented by the tail. To regard these as *first principles*, and from them to argue upon the spiritual doctrine of the atonement, is to exhibit *heads* in these tails; for it is thus that this abuse of the rational faculties is represented symbolically.

Moreover it will have been observed to be said, "In those days men shall seek death and shall not find it," &c. By death is here meant spiritual death. Thus; to deny freedom to the will is to destroy or obliterate the will; and we

have already seen how faith is said to kill reason. In this manner are both faculties killed ; whence by “ seeking death and desiring to die,” is meant seeking the obliteration of the rational faculties and desiring the obliteration of the voluntary faculties, which was not in this case permitted by Divine Providence.

The torment inflicted by the scorpions Swedenborg regards as signifying the effects of the sting ; and these he says are a sense of suffocation arising from obstructed respiration, and also stupor. Taylor in his *Fragments* appended to Calmet’s *Dictionary* enumerates a fatal lethargy as resulting from the bite of the *Coluber Lebetinus*, vol. iv., p. 77.

That *third* signifies all is the interpretation of Rupertus, Richard of St. Victor, &c. That *five* days signify a *short* time, see Viegas, &c.

Although in the course of our remarks we have quoted the application of the locust vision to the Protestants, as made by Bellarmine, Walmisley, &c., yet it is to be observed that these writers while they include other churches in the Apocalyptic judgments, exclude their own. Therefore in order that it may be seen how far there was and is a just and urgent cause for a reformation of the church of Rome, notwithstanding all that these authors have said against it, the reader is referred to chapters xvii. and xviii. in the sequel concerning Babylon, in which he will observe the causes of the spiritual devastation of this city as representing a church.

The sin of idolatry will be further noticed in the sequel. On the subject of sorcery, Dr. Doddridge observes in his *Family Expositor*, chap. ix., *Apocalypse*, p. 616 ;—

“ By *φαρμακείων* Dr. Clarke understands all the superstitious methods of making men fancy themselves to be religious, by what others can do for, or to them, or what they can do

for themselves, *without the practice of true righteousness and virtue.*"

We may also observe that Mede, book iii., chap. iii., considers that by demons is meant doctrines; and hence to worship demons would imply the reception of false doctrines, and *vice versâ*.

When it is said that "they repented not of their murders, sorceries, fornications, and thefts," Mede, and after him Dr. Twells in his comments upon the Apocalypse, regarded this passage as adverting partly, even in the literal sense, both to Protestants and Roman Catholics.

We might here take the opportunity of further enlarging upon the important subject of the present chapter; but if the reader be sincerely desirous of further extending his knowledge of the signification of the Trumpets, he will not fail to refer to the original works of Swedenborg himself.

The subject of the Trumpets will, however, be resumed in the sequel.

CHAPTER X.

EXPLORATION AND MANIFESTATION OF THOSE WHO ARE IN THE CHURCHES OF THE REFORMED, STILL CONTINUED.—WHAT THEIR BELIEF IS RESPECTING THE LORD AS TO HIS BEING THE GOD OF HEAVEN AND EARTH, AND AS TO HIS HUMANITY BEING DIVINE—THAT THESE ARTICLES ARE NOT RECEIVED IN THOSE CHURCHES, NOR WILL THEY BE RECEIVED EASILY, SO LONG AS THE DOCTRINE OF JUSTIFICATION BY FAITH ALONE IS RETAINED.

SWEDENBORG, 'APOCALYPSE REVEALED,' chap. x., verse 1 ;

“ ‘ And I saw another mighty angel coming down out of heaven,’ *signifies*, the Lord in divine majesty and power : ‘ encompassed with a cloud, and a rainbow over his head,’ *signifies*, his divine natural and his divine spiritual principles : ‘ and his face was as the sun,’ *signifies*, divine love and at the same divine wisdom : ‘ and his feet as pillars of fire,’ *signifies*, the Lord’s divine natural principle with respect to divine love, which sustains all things.”

Haymo, Apocalypse, chap. x. ;—

“ He saw another angel, because he saw another vision to be narrated, having another meaning. The angel is called *strong*, because He comes to make war against the powers of the air. Of whom the Psalmist speaks in the person of the angels, ‘ Who is the king of glory?’ To which it is replied, ‘ The Lord strong and mighty, the Lord mighty in battle.’ ”

So also Ambrose Ansbert in almost the same words. Alcasar says that Christ is here represented as the Son of Man, after the same manner as in chap. i.

Pareus, Apocalypse, chap. x., p. 197 ;—

“ All interpreters for the most part consent in one, that by

this angel is represented Christ the mediator and revenger of his afflicted church."

Again, p. 198 ;—

"We therefore assent unto the common opinion, that this angel is Christ," &c.

Forbes, *Apocalypse*, chap. x., p. 81 ;—

"He cometh from heaven, as the adversary came out of the bottomless pit ; not in propriety of speech as if he personally descended ; but that he, who through Antichrist his darkness was not seen, now again sheweth himself. As God is said often, in Scripture to depart or hide, and again to shew himself. The glorious and magnific form of his person is shewed in a note of divine majesty, that he is clothed with a cloud, Luke xxi. At the erecting of the tabernacle, a cloud filled it. So also Solomon his temple, the Lord hath said he will dwell in the cloud. He gave his presence to Israel in the wilderness, in a pillar of a cloud. He maketh the clouds his chariot, and he went up in a cloud. Secondly, he hath the rainbow about his head, as he whose presence bringeth peace : the rays of his face imprinting the seal of peace in the darkest soul and most cloudy conscience. The shining of the sun against a cloud maketh the rainbow. So Christ, whose face shineth like the sun in his strength, chap. i., being clothed with a cloud, hath conveniently a rainbow about his head. His flesh is the vail covering his deity, whereof the manifestation therein maketh our peace. But here specially hath he the rainbow about his head, as coming now to dispel the great deluge of Antichristian darkness ; which shall never again overspread the face of the church, more than the waters of Noah shall the earth : giving thus a sure pledge of serenity, chap. ix., sect. v. Thirdly, his feet have two notes. They are pillars, and they are fire. The first, for stable firmness and solid strength, wherein he now cometh both to stablish his church in peace, and to tread down all his enemies. The fire sheweth with light and purity, dispelling darkness and purging all uncleanness, yet fiery affliction conjoined, in this conflict with Antichrist : against all which notwithstanding, his church should stand stable as the pillar of truth."

Jones, *Apocalypse*, p. 354 ;—

“The appearance of this mighty angel was the most glorious that can be conceived; for his face shone with a lustre resplendent as the sun shining in its effulgence, and his feet with a brightness as if they had been a flame or pillars of fire, significantly intimating that the Redeemer’s kingdom was in no way tarnished, nor his glory diminished, by all the corruptions which have been introduced into it under his name.”

Brightman, Apocalypse, chap. x., p. 332;—

“Now therefore after that church hath been as it were tossed up and down in the deeps a long time, and in exceeding manner, and the land and haven is shewed them, wherein they should at length have some rest and respite from these evils; and not so only, but a prosperous gale of wind also bloweth upon them in the meantime, which might make they to rid way the better in their voyage. For which purpose an angel of most great power descendeth down from heaven, of a divers nature from those angels who blew the former trumpets, or of which any mention had been made elsewhere before. For *they* were servants, *this* is the Lord Jesus Christ himself, as whose apparel, countenance, and voice, and his whole array is more majestical than can suit with a creature. Neither doth this hinder it, that he hath such a strange form, and so unlike to his true humanity, seeing it is clear out of the first chapter, that he doth in special manner take to himself *such a resemblance, as might most fitly serve to explain and to confirm the things, that are propounded to come*. Therefore as touching this description of him, he is called *strong* or *mighty*, because he hath power enough in his hand to deliver his church from those evils wherewith it shall be at any time oppressed: he descended from heaven, because that he should now at length, after so long a space of time, visit his church, from which he seemed to have been for a long while absent.”

Grotius observes, that the angel is called *strong* in like manner as in chap. v., verse 2, “I saw a strong angel proclaiming with a loud voice,” &c. Also in verse 12, it is said, “Worthy is the Lamb that was slain to receive power,” &c.

Robertson, Apocalypse, chap. x., p. 158;—

"Now, that in this place we have many things said of this angel, which cannot agree to any but our Lord Jesus Christ, is plain, by reading the rest of this verse, and comparing it with the emblematical vision of Christ, in chap. i. Besides, we have this simple quality ascribed to Christ, without any controversy, in this same prophecy, chap. xviii., 8; 'Strong is the Lord that judgeth her.' Nobody ever took this for any other than Christ; and it is perfectly agreeable to the word of promise, Psalm lxxxix., 19; 'I have laid help upon one that is mighty:' and indeed, he had need of strength, who has so many and great enemies to grapple with; and thus the prophet speaks of him, Isa. xviii., 2; 'The Lord hath a mighty and strong one.'"

Poole's Synopsis, Apocalypse, chap. x., p. 1810;—

"He who had hitherto appeared in the form of a Lamb, now puts on the character of an angel; because he was about to reveal unto John the same mystery of consummation which he had formerly revealed to Daniel, under the same appearance of an angel, and with the same ceremony and words of an oath (Mede)."

"By his being clothed with a cloud," says Ribera, "is signified that he will not be known, and that men will not believe in him that they may do the work of repentance." So likewise Menochius.

Cornelius a Lapide, Apocalypse, chap. x.;—

"He is clothed with a *cloud*, because a *cloud* is both a covering and a symbol of glory and of heavenly things; and as Aretas says in chap. xi., in a cloud there is a certain obscurity together with a certain brightness, produced by the refraction of the solar ray. After the same manner are divine things not altogether uncertified to us, nor yet perfectly manifest; but like the illustration produced by pure light, are manifested through an obscure medium. For the same reason his face shines as the sun; both because the countenance of the blessed is glorious, and because to the wicked, provided they are willing to repent of their sins, it announces good tidings. Again, a *cloud* signifies the ignorance, darkness, and perplexity in which men will be involved at the end of the world."

Alcasar, Apocalypse, chap. x.;—

... "John would here feign or rather describe Christ as an angel, covered and as it were clothed with the *cloud* of evangelical *preaching*; who speaks through his ministers, and pours out upon men the dew or the shower of heavenly doctrine. That this is the meaning of the *clouds* with which Christ is clothed, we have abundantly explained, chap. i., ver. 7, from the passage taken from Zechariah."

Hyponoia, Apocalypse, chap. x.;—

"So the second coming of Christ is said to be with clouds, Rev. i., 7, and elsewhere. These clouds being, as we suppose, the typical and figurative representation of Him and of his second coming contained in the Scripture descriptions, through the medium of which he is intellectually to manifest himself, John xiv., 21, 26."

The further meaning of the symbol *cloud* may be seen fully explained in chap. i., ver. 7.

De Lyra says that "by *feet* are understood the *affections*; because, as the body is moved by the feet, so is the mind by the affections." And Tirinus; "that the right foot being placed upon the earth and the left upon the sea, is a sign of his absolute rule over the whole world, and that there is nothing which can anywhere escape the avenging eye and hand of Christ." (See chap. ii., ver. 18, Thyatira; *Feet*.)

Matthew Hoë, Apocalypse, p. 347;—

"From this passage is collected most irrefragably not only the mercy of Christ, but also his immense power and his omnipresence. And this indeed in respect of his *human* nature; according to which he had a right foot and a left foot; according to which, in propriety, he is said to place both feet respectively on the sea and the earth. Which universal dominion the Holy Spirit foretold of Christ, Zach. ix., 10; Psalm lxxii., 8—11; ii., 8; viii., 8; cx., 1, 2. Christ himself speaks of this universal dominion, Matt. xxviii., 8; 'All power is given to me in heaven and in earth.' Fortified by so many clear testimonies, we have no hesitation to believe and assert, that Christ, even according to his *human* nature, rules over heaven, sea, and

earth, omnipresently and omnipotently, not locally indeed but illocally, and in a manner known best to himself. . . . And what if Christ should rule everywhere even as he is *man*? since by reason of the intimate union and wonderful session at the right hand, in Him dwelleth all the fulness of the Godhead bodily, Col. ii., 9. Certainly Paul expressly attributes this universal dominion to Christ according to the *humanity*, Eph. i., 20, 21, 22. Even he who is blinder than a mole may see, that the apostle is here speaking of the universal rule over all things and the infinite power of Christ. Nor is it indeed to be doubted that he attributes this majesty to Christ, not according to the divinity, as the Sacramentarians would assert, but according to the *humanity*.* For he maintains that this exaltation of the Saviour was effected when he was raised again from the dead. But Christ as God possesses all divine majesty, through an ineffable generation from the Father from eternity, by an essential communion. Nor did he ever abdicate it in regard to the Deity, so as that it could be said he resumed it after the resurrection."

"Ambrose, book v., concerning Faith ;"—

"Learn now that it is according to the *flesh* that he received all things as subjected unto him. As it is written, 'Who wrought in Christ, raising him from the dead, and setting Him in heavenly places at his right hand, above all principality, and power, and might, and dominion, and every name which is named, not only in this but also in the other world.' And hath put all things under his feet according to the *flesh*, and therefore are all things delivered as subjected unto him; according to which also was he raised from the dead."

"Œcumenius on Ephes. i., thus comments on the words, *above all principality and power* ;"—

"He says not simply *ανω*, but *υπερανω*. For he transcends not one or another, or even the third degree; but him who is of us he hath raised into that supreme headship, beyond which there is no further honor. And this he says of him whom he raised from the dead; which is worthy of our admiration."

"Theophylact, Ephes. i. ;"—

"He said above that he would shew forth the most exalted elevation; for the *human* nature, which was in Christ, he raised

* Rather, as Swedenborg shews, according to the Divine Humanity.

from the lowest to the loftiest height. For of the Divine he is not speaking. Since the divine was neither dead, nor raised again, neither exalted on high ; inasmuch as it always surpasses all height, and is in need of no aid from another. It is the *human* nature, therefore, which presides over all angelic power, and which, a short time before, had been so much despised."

"Damascen, book iii., chap. vi.;"—

"We affirm that *our* nature rose from the dead, was taken up, and sits at the right hand of the Father. (Sedulius) He hath put all things under his feet, that is, under the dominion of his *humanity*."

SWEDENBORG, 'APOCALYPSE REVEALED,' verse 2 ;—

"'And he had in his hand a little book open,' *signifies*, the Word with respect to these articles of doctrine therein, that the Lord is the God of heaven and earth, and that his humanity is divine."

Menochius says that the Little Book is the same with that of which mention is made, chap. v., and which was sealed with seven seals, nearly all of which have been opened by the Lamb ; for which reason, the book is now open, and is offered to John as open. Tirinus says the same, adding that it is offered with a view to be read and to be further described. A Lapidé also says the same, adding that John describes the contents of this book relating to the times of Antichrist, in verse 15 of the following chapter. Anselm, Archbishop of Canterbury, says that the Little Book means all the Scriptures fulfilled by the divine operation of Christ. Gagneus, that it was the book of divine knowledge opened and made manifest to John ; and that it is said to be *open* because it was then made *manifest* to John ; or because at the judgment, the book of divine knowledge will be open to all ; all the things which were written of Christ being then completed, and it being then known to all, who are the wicked and who the elect. Ribera also says that the Book is the same with the one mentioned in chap. v.

Lowman, *Apocalypse*, p. 77 ;—

"It is an observation of a great author, that this description of an angel coming down from heaven, is in the form in which Christ appeared at the beginning of this prophecy ; and it may farther direct us to understand this mighty angel of Christ, that he appeared having a little book opened in his hand. The same illustrious interpreter judiciously remarks, 'That this little book is the same that he had newly opened ; for he received but one book from him that sat upon the throne, and he alone was worthy to open it.' It does not seem to be another book, as some have thought, but the remainder of the same book, or roll, which the Lamb took out of the right hand of him that sat on the throne (chap. v., 7). It may be called a little book, or roll, being only the remainder of what had been opened before (chap. viii.) This seems the plainest and easiest account of the little book, as well as most agreeable to the order of the prophecies, this containing what was to happen 'in the days of the voice of the seventh angel, when he shall sound.'"

Brightman, *Apocalypse*, p. 333 ;—

"To whom doth an open book better agree than to him who hath opened the seals thereof? (chap. v., 5.) In that Christ therefore cometh forth with his book wide open, we are taught that now again men should have power and liberty given them to know the truth, after a long burial of it in ignorance, as we know it came to pass about that time."

Pareus, *Apocalypse*, p. 200 ;—

"Therefore Christ now appears holding the same open in his hand ; thereby teaching us, first, that, notwithstanding the persecutions of tyrants, the superstitions, and lies of Antichrist, by which he darkened the doctrine of Gospel, yet he held forth in his hand the book of his Word ; that is, raised up continually some faithful professors and teachers of the truth, who maintained the same against all tyrants and Antichrists."

Again ;—

"But, secondly, it teacheth us that at last he will also purge his book from the pollutions of the locusts and dregs of Antichrist, by fit witnesses of his truth, whom in the last times

he will raise up for that end, in the midst of Antichrist's kingdom."

Rupertus, Apocalypse, p. 426 ;—

"This little book is the same book which John beheld sealed with seven seals in the right hand of the one sitting upon the throne. But it is now said to be opened, namely, because, as we find it written in that chapter, the Lamb opened the book and unloosed the seals thereof. . . . For he truly holds in his hands this book opened, because, for example, it is in his power to make known to those who believe in him the hidden things of the Scriptures. This power he already had when rising again and appearing to his disciples. As the Evangelist says, he opened to them the sense of the Scriptures that they might understand it."

Forbes observes, p. 82 ;—

"It is open for that clear understanding of Holy Scripture which now Christ should bring: whereas in Antichrist his darkness the same was buried in ignorance, which, with them, is the mother of devotion, it being held capital for common *laicke* men to read Scripture in vulgar tongue."

Robertson, Apocalypse, p. 160 ;—

"It is said of this book, It is open. Antichrist shut it up, and endeavoured to pollute it; but it was never in his power to effectuate this piece of wickedness. By the will of Christ it is to continue open."

Poole's Synopsis, Apocalypse, p. 1811 ;—

"For the book was presented to John opened, to be read by him; nay, more, to have its contents described (Tirinus). He held it opened to signify—1, that all the mysteries of God in Christ are open and known (Durham); 2, that he wished to reveal to John the decrees of God concerning the future state of the church (Graves); 3, that it was he that opened the seven seals (Harmonia Apocalyptica); 4, also the opening of the remaining part of the prophecy (Piscator); 5, that the book of the Gospel would be always open in the church, even in the midst of persecutions (Graves); and that, after so many troubles and smoky errors, the light of the Gospel would again be open to view (Harmonia Apocalyptica) . . . and that the clear

knowledge of the Scripture would now be introduced by Christ, which under Antichrist lay as it were buried, and forbidden to be read (Forbes); and that the little book of doctrine, which hitherto had remained rolled up, would now finally be unrolled (Harmonia Apostolica)."

Pellicanus, Apocalypse, p. 37 ;—

" 'He held in his hand a little book opened;' for it is in his power to open the mysteries of the Scripture to those whom he deems worthy (Luke xxiv., 45). 'Then opened he their understanding, that they might understand the Scriptures.' "

SWEDENBORG, 'APOCALYPSE REVEALED,' verses 2, 3 ;—

" 'And he set his right foot upon the sea, and his left upon the earth,' *signifies*, that the Lord hath the universal church under his intuition and dominion : 'And he cried with a loud voice, as when a lion roareth,' *signifies*, grievous lamentation by reason of the church being taken from him : 'and when he cried, seven thunders uttered their voices,' *signifies*, that the Lord revealed throughout the universal heaven what was in the little book."

Again, art. 471 ;—

"That by crying with a loud voice as a lion roareth is signified a grievous lamentation respecting the church, and because it is taken from him, is evident from what is explained in the foregoing chapter, where the states of life of those who are of the church were explored, and laid open, and shewn to be lamentable ; also, by these circumstances in this chapter, that the angel sware by him that liveth for ever and ever, that there should no longer be time, by which is signified that there should no longer be any church ; and, in the following chapter, that the beast, which came up out of the abyss, slew his two witnesses ; and especially from his not being acknowledged and applied to, although he is the God of heaven and earth. Lamentation concerning these things is signified by his roaring as a lion, for a lion roareth when he seeth his enemies and is assaulted by

them, and seeth his whelps and his prey taken from him ; so doth the Lord comparatively, when he seeth his church taken from him by devils, &c.”*

Ambrose Ansbert, Apocalypse, chap. x., p. 410 ;—

“What, then, are we to understand by these *seven thunders*, unless it be the same as the voice of the angel like the roaring lion, namely, the holy preaching of the divine Word? For unless in the sacred oracles *thunders* had figured forth the preaching of our salvation, by no means would the Psalmist have said before God, ‘The voice of thy thunder is in the wheel,’ Psalm lxxvi., 19. For the voice of the thunder of God is found in the wheel, because his sacred oracles go round the whole world giving light to the elect. Whence also of the thundering apostles it is said, ‘Their sound went out into all the earth, and their words unto the end of the world.’”

“Hence again the same Psalmist observes, ‘The Lord thundered from heaven, and the Highest gave his voice.’ For the Lord did indeed thunder from heaven, and the Highest give his voice, when, on the day of Pentecost, the Holy Spirit, descending upon a hundred and twenty men with a sound from heaven, in order that in the tongues of all nations men might speak the marvellous things of God, appeared in tongues of fire ; as it is written in the Acts of the Apostles, chap. ii., 2. Hence also by the same Psalmist it is observed, Psalm xxix. ; ‘The voice of the Lord is upon the waters ; the Lord God of majesty thundered upon many waters.’ For when it is said, ‘The voice of the Lord is upon the waters,’ understand, the word of preaching upon the people who will believe. For that *waters* may signify *people* is clear, especially in this revelation ; where, by an angelic voice it is said to John, ‘The waters which thou sawest where the whore sitteth, are people and nations and

* The Glossa says, that the Lion is here represented as roaring, with a view to prevent any from deserting the faith : Ribera, that the roaring implies that in the last times God will send preachers to exhort men to repentance, peace, and reconciliation. In this case, the repentance must refer to the murders, sorceries, fornications, and thefts, mentioned in the preceding chapter, and of which it is said men repented not. By these also we have seen to be signified the effectuation of spiritual death, the adulteration of the good of the Word of God, and the falsification of its truths, &c.

tongues.' Moreover who the Lord here is, is discovered to us in the words, *the God of majesty*. And lest perchance it might be thought that it was only a small number of the nations who were to believe, it is likewise added, 'The Lord thundered upon *many* waters.' Of these thunders of God, we have farther back spoken in the Apocalypse, where it is said, 'And out of the throne proceeded lightnings, and voices, and thunderings.' For what is signified by the *throne*, except it be, as we have there evidently shewn, the church of the saints? from which proceed lightnings, that is, the signs of miracles; and voices and thunders, that is, the oracles of the sacred Scriptures. Hence in the book of the blessed Job we read, 'Who can explain the mightiness of his thunder?' as if we were to understand, that no one can fully comprehend the height and the depth of the oracles of God. Whence also not without reason is the sacred Scripture itself, in certain places, called an abyss, and represented as possessing an immensity of greatness. Therefore, after the shout of the angel roaring as a lion, seven thunders roaring are put; because those things which Jesus Christ our mediator, both God and Lord, hath of himself taught upon earth, the same did he afterwards send down from heaven when teaching by the Septiform Spirit. But as the Spirit of truth teaches so, the truth itself has not ceased to teach; Paul likewise says, 'Ye seek a proof of Christ speaking in me,' 2 Cor. xiii."

"Therefore it is not the shout of the angel which is expressed by the seven thunders, because the Lord Jesus Christ is not called *septiform*, but the *only* son of the Father. But it is the calling of the Spirit that is shewn in the seven thunders, and for this reason—because, without doubt, it is the same Septiform Spirit which preaches. Hence frequently in this revelation the Spirit of the Father and the Son, which is the same, is designated in *the seven Spirits*. For of this Spirit in him it is said, 'And there were seven lamps burning before the throne, which are the seven Spirits of God.' And again, 'I looked, and lo, in the midst of the throne, and in the midst of the elders, and in the midst of the twenty-four elders, a lamb standing as it were slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.' The *one* voice of the angel, therefore, is here mentioned by

reason of the Son of the Father being one; but the *seven* thunders, by reason of the omnifarious speaking of the Holy Spirit, or the septiform operation of the same Spirit. In reference to this preaching, which is described both as one and as septiform, James and John, the sons of Zebedee, appear to me to receive their appellation, on whom the Lord conferred the title of Boanerges, which being interpreted, is *the sons of thunder*."

Viegas, Apocalypse, p. 461 ;—

"So likewise did the apostolical preaching sound forth after a wonderful manner throughout the whole world. The same reason does Jerome adduce (if the commentaries upon Job are his), for which the divinity of the Word, comprehended in the humanity as in a cloud, is denominated thunder (Job xxvi. 14). 'Lo, these are parts of his ways; but how little a portion is heard of him! but the thunder of his power who can understand?' As if he should say, says Jerome, If the assumption of the form of a servant is contained within mysteries almost ineffable, and be but a small drop in comparison with the Deity assuming, how much more shall one be unable to understand the thunder of his greatness, that is, the Divinity itself? which, therefore, is called by the name of *Thunder*, because in Christ Jesus his Son the fame of his name has from on high sounded forth to the earth, and made itself known unto men by its terrible peal. Therefore, according to Jerome, the Divinity in the flesh was thunder, because it thundered most mightily; that is, in the minds of immortal beings begat, through Christ, a most mighty knowledge of himself."

On the subject of *thunders*, Lauretus observes ;—

"*Thunders* may also designate the teaching of the Gospel, which precedes the punishment of the unbelieving, who are to be damned (Origen, Basil, Jerome, Gregory, Augustin, Bede, Eucherius). In like manner they may signify preaching itself; whence those preachers of the Gospel, James and John, are called Boanerges, that is, sons of thunder. And the seven thunders are the oracles of the prophets (Apoc. x.)."

Pellicanus, Apocalypse, p. 37 ;—

"The seven thunders are the whole of the prophetic oracles,

which, like the inarticulate voices of thunders, are obscure and but little intelligible. When Christ revealed them, John indeed understood them; and, wishing to write and explain them, he was prohibited, both by reason of the dullness of understanding in those who would read (as in Heb. v.), as also to guard against the slothfulness of those who should come after; especially by reason of the contempt and blasphemy of the unbelieving, according to the words of the Saviour, 'Give not that which is holy unto the dogs, nor cast your pearls before swine.' Hence did the apostles rather attain towards an explanation of oracles and mysteries of this kind, than fully deliver them. On which subjects indeed they were very sparing; although in the proper place they speak wisdom, but among the perfect. Thus were certain things explained by Paul concerning the church of the gentiles (Rom. iv., 11; Gal. iv.; Ephes. ii.); also, concerning the mystery of the resurrection (1 Cor. xv.); concerning Anti-christ (2 Thess. ii.); also, concerning the priesthood of Christ, by the author of the epistle to the Hebrews, with other subjects of a like nature. Nor indeed could they have explained them with such a degree of clearness as to make them obvious to every reader; or to such an extent as they could have done, had no impediments been offered of the kind already stated."

Rupertus, *Apocalypse*, p. 427;—

"For what are the seven thunders (by which number is generally and especially in this book signified universality), unless it be the oracles of all the holy prophets from the beginning of the world? For assuredly of old their voices were as thunders; because as thunder sounds terribly, and yet gives not an articulate or intelligible sound, so the voices of the law and the prophets both terribly sounded of old, and yet what was signified by their words the people understood not."

Again;—

"What is it to write those things which the seven thunders uttered, except it be by pen and ink to explain all the mysteries of the Scriptures? This did not he, neither any of the rest of the apostles. Why not? Were they ignorant; did they not understand them? Far from it, &c."

"What, then, prevented them but the precept or rule of

observing a holy discretion? for all things could not be fulfilled at one and the same time, by reason of men's slowness of heart, who were then uninstructed, and of minds too feeble to hear wisdom of this kind. Whence the apostle Paul, after the words (Heb. v., 9), 'And being made perfect he became the author of eternal salvation unto all them that obey him, called of God a High Priest after the order of Melchizedek,' immediately subjoined, 'Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing. For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God: and are become such as have need of milk, and not of strong meat. For every one that useth milk, is unskilled in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age; even to those, who, by reason of use, have their senses exercised to discern both good and evil.' Therefore, that neither he nor the rest of the apostles wrote things of the same kind with those which the thunders uttered, arose not from the want of ability or will, but from the impediment offered in the dullness of the sense of those who would hear or read." . . .

The seven thunders uttered the contents of the little book, and the contents of the little book were exhibited in the person of him who held the book. This person is the Lord himself in his Divine Humanity, as being "He that liveth," and the Creator of heaven and earth; and therefore it is to this doctrine that the seven thunders or the teaching of the Septiform Spirit throughout the heavens bear testimony. This is that which was communicated to John, and which for the present he was commanded to seal up from the church which was to be consummated, because it would only reject and condemn this divine teaching. To others however it was to be communicated, as will be seen in the sequel.

That this is the subject of the contents of the little book and of the seven thunders, is further confirmed by the cir-

cumstance, that what they uttered was to be sealed up till the days of the voice of the seventh angel when he should begin to sound. Accordingly in chap. xi., 15, we read that there were then great voices in heaven, saying, "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever." Again, ver. 17; "We give thee thanks, O Lord God Almighty, because thou hast taken to thee thy great power, and hast reigned;" where the subject is concerning the omnipotence of the Lord's Divine Humanity.

It has already been shewn that the titles *Lord* and *Christ* do not signify two persons, but the Divinity and the Humanity. Richard of St. Victor interprets the expression as signifying *God* and the *Humanity*.

Haymo, Apocalypse, chap. 11;—

"The kingdom of this world, over which ruled the ancient enemy, is become the kingdom of the Lord our God, *i.e.* of the Father, and of Christ his Son; and the Father and Son shall reign for ever and ever, and those who with the whole church of the elect are understood as in the name of the Father and the Son. This power the Son of God received by the *Humanity*, who, with the Father, was in possession of all things by the Divinity. Whence also, on rising from the dead, he says, 'All power is given to me in heaven and in earth.' . . . 'And they worshipped God, saying, We give thee thanks, O Lord God Omnipotent, who art immutable, and who wast before all ages with the Father.' Where it is to be observed that he does not add, 'Who art to come,' as above. For they shew that he by whom all these things will be accomplished, is now present in the judgment; and hence they do not proclaim him as yet to come. 'Because thou hast received thy great power;' when rising from the dead thou didst subject all the kingdoms in the world to thy power, and this in the *Humanity*, because in thy Divinity thy power is unfailing."

Ambrose Ansbert, Apocalypse, chap. xi., p. 422;—

"He received great power. Understand this as in the Humanity: the power in his Divinity being unfailing. For Christ,

according to the apostle, became the power of God and the wisdom of God, when from out of the infirmity of the flesh he grew up into the strength of divine power, as Paul testifies, who says, 'Though crucified in weakness, yet he liveth by the power of God.' Or at least he received great power in his members, through whom he has subjected the whole world to himself; in the character of whom the *Humanity* of Christ says, 'All power is given to me in heaven and in earth.'"

SWEDENBORG, 'APOCALYPSE REVEALED,' verse 4 ;—

" 'And when the seven thunders had uttered their voices, I was about to write, and I heard a voice out of heaven, saying unto me, Seal up those things which the seven thunders uttered, and write them not,' *signifies*, that these things indeed are made manifest, but that they will not be received till after they, who are meant by the dragon, the beast, and the false prophet, are cast out of the world of spirits, because there would be danger if they were received before."

Haymo, Apocalypse, chap. x. ;—

... "That which we seal up under a seal, we wish not to be known unto all, but only to our familiars and those whom we know for certain that we can trust. That which we speak openly and seal not, we bring to the knowledge of many. It is said to John, and in him to the whole order of teachers, that he should not write the things which the seven thunders uttered; because the divine oracles are not to be made manifest to all; for they are to be kept secret according to the times, that we may not contravene the divine precept which says, 'Give not that which is holy unto dogs, neither cast your pearls before swine.' To the simple, indeed, it ought to be distributed with judgment, and according to the capacity of each; for some can receive only milk, others can take strong meat. Whence the Lord says to his disciples, 'I have many things to say unto you, but ye cannot bear them now.' The faithful and wise steward distributes to his fellow-servants according to due measure, Luke xii., 42. Therefore to John it was said, 'Seal up the things which the seven thunders uttered, and write

them not,' and in him also to the whole order of teachers: as if he should say, The mysteries of the oracles of God do thou conceal within the secret recess of thine own mind, in order that they may not come to the knowledge of those who ought not to know them; and that those who ought, may receive the knowledge of them with discretion and in moderation."

Viegas, Apocalypse, chap. x., p. 463;—

"‘Give not that which is holy to the dogs, neither cast your pearls before swine, lest they turn again and rend you.’ For which reason Clemens of Alexandria, in his Stromata, book v., relates, that the Egyptians were accustomed to place sphynxes at the doors of the temples: animals, which are a symbol of obscurities and enigmas; signifying by this, that things divine were not to be noised abroad everywhere and to all, but ought to be kept secret, in order that carrying with them, as they did, so great a majesty, they might be held in the greater reverence."

Anselm, Archbishop of Canterbury, p. 487;—

"‘*And when the seven thunders uttered their voices, I was about to write, and I heard,*’ &c.; for the saints would understand the voice, the divine admonition; ‘*saying from heaven,*’ expounding to them that they should not cast their pearls before swine, as it is said in Matt. vii.; ‘*Signa, seal up,*’ namely, that it may be evident to friends and latent to enemies; and this he intimates because to the faithful we are not to be silent; ‘*the things which the seven thunders uttered, and write them not,*’ i. e. do not make them known to the unbelieving, in whom they would produce nothing useful."

So Gagneus, Primasius, &c.

Ribera, among other reasons for sealing up what the seven thunders uttered, thinks this also might be one; that should they appear to be things of the greatest import, and to be unusual, they might be thought to be the mere fictions of the apostle. And Cornelius a Lapide also says, they were sealed up because men would not believe them.

Marloratus, Apocalypse, chap. x.;—

"So also is Daniel commanded to seal up the things that he

had seen in vision concerning the last times, and the kingdom of Antichrist, and to close up his sayings, Dan. viii., 26. Whereby we learn that God revealeth his secrets and judgments to whom and when he thinketh good. For the world is wont to construe all things to the worst. Whereupon it cometh to pass that God hath reserved many things to himself, and discloseth them not unto men aforehand; first, by reason of the weakness of the readers; as it is said in Heb. v., 12; secondly, for avoiding the slothfulness of those that are to come; and thirdly, for the contempt and blasphemy of the unbelievers, according to this saying of our Saviour, 'Give not the thing that is holy unto dogs, neither cast ye your pearls before swine, lest peradventure these trample them under their feet,' Matt. vii., 6."

Pareus, Apocalypse, p. 202;—

"But what? Will the Lord be angry with men, if they understood not the voices of the thunders, seeing in the meantime he will have the book to be shut; that is, the doctrine or meaning thereof not to be understood? I answer; the command is not to be taken absolutely of hiding the doctrine, but only to comfort John and the faithful against the contempt of the Gospel, for the future event is foretold, viz., that the wicked shall not hear, but despise the voices of the thunders, thereby causing the same to be secret unto themselves by their own default: that is, the greater part of men will not hear the thunderings of the law, neither the voices of the Gospel, but neglect and contemn the same. Thus they still remained sealed unto them."

Rupertus, Apocalypse, p. 428;—

"He saith therefore, 'Seal up the things which the seven thunders have spoken, and write them not.' The same as to say; The mysteries of the Scriptures which it is given to you to know and to be ready to explain, seal, shut up; *i. e.*, sealed as they are and shut up, leave them to be sought out by posterity, so that they may not be like gratuitous gifts, of which it is commonly said they are wont to become putrid. They will become precious when the necessity shall arise for their being sought out; namely, when diverse heresies shall become urgent; which must be, that they which are approved may be made manifest.

Then also shall the illustrious talents of many be in many ways exercised; and those things which have been educes from the treasures of Scripture by laborious study, shall not be held in cheap estimation."*

Patrick Forbes, *Apocalypse*, p. 84;—

"For these mysteries are (as it becometh) so delivered, that the wise, in time, shall understand them, but the wicked shall do wickedly. To them things are spoken by parables, that hearing they may hear, and not understand, and, seeing they may see, and not perceive."

SWEDENBORG, '*APOCALYPSE REVEALED*,' verses 5, 6;—

"'And the angel whom I saw standing upon the sea and upon the earth, lifted up his hand to heaven, and swore by Him that liveth for ages of ages,' *signifies*, the contestation and testification of the Lord by himself: 'and who created heaven and the things that are therein, and the earth and the things that are therein, and the sea and the things that are therein,' *signifies*, who vivifies or gives life to all that are in heaven, and that are in the church, and to everything in general and in particular with them: 'that there should no longer be time,' *signifies*, that there cannot be any state of the church, or any church, except one God be acknowledged, and that that God is the Lord."

"To swear by him that liveth," is almost universally interpreted to signify the Lord swearing by himself.

Pareus, *Apocalypse*, p. 204;—

"Or else as he is God, and then he sweareth by him who liveth for ever, not as by a superior, or by another, but by himself, according to that in Heb. vi., 13, 'because God could swear by no greater, he swore by himself.' But that Christ is He that liveth for ever appears by his own testimony (chap. i., 18), I live (saith he) and was dead, to wit as man: and behold I live for ever and ever. This therefore (as we have before noted) yieldeth us a worthy argument to prove the Deity of Christ."

* Rupertus *applies* the command to "seal up," to all the first disciples of Christ, the most beloved of whom was John.

“ ‘Who created heaven.’] . . . Neither doth this make any thing to the contrary, but that this angel is Christ: for He sweareth by the Creator of all things, that is, by Himself: for by him all these things were made, and without him was not anything made that was made: by whom also God the Father made the worlds. This epithet therefore doth also confirm the truth of Christ’s Divinity.”

Marloratus, Apocalypse, chap. x. ;—

“Christ sweareth by himself because he hath none greater to swear by, and therewithal also he declareth himself to be God, according to this saying, ‘He dieth not any more,’ Rom. vi., 9; ‘And behold I am alive for evermore.’”

When it was said, “I am he that was dead and behold I am alive for evermore,” it has been seen that this was said in relation to the Humanity, or the Lamb that was slain from the foundation of the world. So likewise here the Humanity hath life in itself, being divine. This is the true God and eternal life, in opposition to the false dogmas spoken of under the name of idolatry, &c.

Alcasar, Apocalypse, chap. x., p. 404 ;—

“The sense of the oath which is extended into so long a form, is of this kind; that the angel calls God to witness, who made the new heaven of the Christian church, the earth of the synagogue, and the sea of Gentilism, &c.”

By time is here signified the time of the church. As in the case of the church in Thyatira, “I gave her space or time *χρονος* to repent of her fornication, and she repented not.” So likewise in chap. ix. ; “And the rest of the men which were not killed with these plagues, and yet repented not of the works of their hands, &c., neither repented they of their murders, nor of their sorceries, nor of their fornications, nor of their thefts.” The time therefore referred to is the time of repentance; a time which had been granted, but which was now to cease, as being of no further avail.

Alcasar, Apocalypse, chap. x., ver. 6 ;—

... "Although it be perfectly true, that to all the wicked there remains, in the course of the present life, a space of time in which they may, by a sufficient help from God, repent of their crimes; still, it is not less certain that the sinner, after he has become obdurate and abandoned by God by reason of his sins, will no longer be capable of being converted. Wherefore the great difficulty that occurs in the conversion of a blind sinner, as also the certain foreknowledge of God that he will not be converted, these things I say, are sufficient to allow of its being said most truly, that to wicked men of this kind the time is at an end, in which God might effectually procure their salvation. To signify this most unhappy state, therefore, it is truly and significantly said when God abandons, hardens, and blinds a sinner, that to a sinner of this kind the time is no longer."

"Secondly, it is to be observed, that after the same manner in which, to the obdurate sinner, the time is said to be no longer, the Scripture speaks likewise of the Jewish people. See Luke xiii. 6. 'A certain man had a fig-tree planted in his vineyard, and he came and sought fruit thereon and found none. Then said he unto the dresser of his vineyard, Behold these three years I come seeking fruit on this fig-tree and find none: cut it down, why cumbereth it the ground? And he answering said unto him, Lord, let it alone this year also, till I shall dig about it and dung it. And if it bear fruit, well; and if not, then after that thou shalt cut it down.'"

"In this allegory who does not see that the space of one year was granted to the fig-tree; and this being accomplished, that to it time was no longer, that is to say, time for conferring upon it benefits, and saving it from destruction? Moreover, who knows not, that to *cut down* in this allegory is the same with *rejecting* the Jewish people, and choosing the Gentiles in their place. As in the Book of Wisdom, xii., 20, where the time is treated of which God granted to the Egyptians; 'For if thou didst punish the enemies of thy children and the condemned to death, with such deliberation; giving them time and place whereby they might be delivered from their malice,' &c. Therefore when he has blinded and hardened them, it is most appropriately said, 'that he gave them time no longer.'"

Gagneus also mentions this interpretation as one of those which may be adopted.

Estius, Apocalypse, chap. x., gives two expositions; the first, that time will literally be no longer; the second;—

“Otherwise—the time of working and earning the reward shall be no longer. Thus, ‘Let us do good while we have time,’ Gal. vi. Again, ‘The night cometh when no man can work,’ John ix. Thus time will signify opportunity or convenient season, in which sense it is most frequently taken. In the Greek the word is *χρονος*, not *χαρος*, as in Gal. vi. In which respect the first exposition is the more probable, which however includes the latter. On the other hand, a similar passage in the gospel renders the latter exposition the more probable, as do the circumstances of the passage itself. For it is here treating of the Last Judgment, in which the deeds of all men will be judged, and after which the time of working will be no longer.”

Poole’s Synopsis, Apocalypse, chap. x., p. 1814;—

“Hitherto time for repentance had been conceded, to which God had invited men by means of the preceding calamities. But when they became no longer amended, then, says he, time shall be no longer (Cluverus).”

A similar interpretation may be found in Viegas. Cruden says in his Concordance, that—

“Time is taken for opportunity, or the favorable moment of doing or omitting anything. Acceptable time is the time of the favor, of the goodness, and of the mercy of God. Psalm lxi., 13, ‘My prayer is unto thee in an acceptable time. I pray in a time of grace, I seek thee when thou mayest be found, in a good day, in the day of peace and mercy.’”

SWEDENBORG, ‘APOCALYPSE REVEALED,’ verses 7—11;

“‘But in the days of the voice of the seventh angel, when he is to sound,’ *signifies*, the final exploration and manifestation of the state of the church, which must perish, except a new one be established by the Lord: ‘and the mystery of God will be consummated, as he hath declared to his servants the prophets,’ *signifies*, that then it will appear, that it is foretold in the word of both Testaments,

but has heretofore been concealed, that after the Last Judgment is executed upon those who have devastated the church, the Lord's kingdom will come: 'and the voice which I heard from heaven was talking with me again, and said, Go and take the little book which is open in the hand of the angel, who is standing upon the sea and upon the earth,' *signifies*, a command from heaven, that they should admit that doctrine, but that it should be made manifest in the person of John how it would be received in the church, before they who are meant by the dragon, the beast, and the false prophet are removed: 'and I went unto the angel, and said unto him, Give me the little book,' *signifies*, a motion or inclination of the mind in many to receive the doctrine: 'and he said unto me, Take it and eat it up, and it shall make thy belly bitter, but in thy mouth it shall be sweet as honey,' *signifies*, that the reception thereof, so far as relates to the acknowledgment that the Lord is the Saviour and Redeemer, will be grateful and pleasing, but that so far as relates to the acknowledgment that he alone is the God of heaven and earth, and that his Humanity is Divine, it will be unpleasing and difficult to receive by reason of falsifications: 'and I took the little book out of the angel's hand, and ate it up, and it was in my mouth sweet as honey, and when I had eaten in, my belly was bitter,' *signifies*, that so it was, and so the fact proved to be: 'and he said unto me, Thou must prophecy again upon many peoples, and nations, and tongues, and kings,' *signifies*, that as this is the case, it is necessary to teach further what the nature and quality of those is who are principled in faith only."

Anselm, Archbishop of Canterbury, Apocalypse, chap.

x. ;—

"Take the book from out of the hand of the angel, and thus understand the Scripture as being fulfilled by God in the assumption of the flesh."

Primasius, Apocalypse, chap. x. ;—

“It seems to us that to take this open book from out of the hand of the angel, is to understand the truth of the law and the prophets as manifested in Christ. Therefore he tells John to receive a book not sealed as before, but open. For the end of the law is Christ, for righteousness unto every one that believeth.”

Haymo, Apocalypse, chap. x. ;—

“The angel who holds the book open, is Christ ; and he who invites John to go to the angel, is Christ. For he himself holds the book open, because he hath revealed all things which lay hid in the Old Testament, concerning his nativity, passion, death, and resurrection. The voice therefore which was addressed to John, means no other than the internal inspiration by which God inspires the hearts of the faithful that they may come unto him. Come unto him, and receive light. For what is said to John is said to all who contemplate the glory of the Lord with open face. For such are in possession of an open book, and therefore it is told them to come to the angel, not with the steps of the body, but with those of faith and the rational mind.”

Ambrose Ansbert, Apocalypse, chap. x. ;—

“An internal and spiritual voice is meant, by which the omnipotent God instructs the hearts of preachers, that they may understand the truth of the law and the prophets as made manifest in Christ, which, whether in the seven thunders or in the seven seals, is shut up from all who are to perish. For those who behold the glory of the Lord with an open face, are invited to an open book. But those whose hearts are covered by a veil, are prohibited from seeing the book, which is sealed with seven seals ; or from hearing what the seven thunders speak, and which are also sealed up ; inasmuch as one and the same preaching of the Divine Word, is to some the opening of a mystery, to others a darkening of it with a veil. . . . Rightly is the voice said to be from heaven ; because no one hath ascended into heaven, but he who descended from heaven, namely, the Son of Man who is in heaven. The steps with which the holy church in its preachers proceeds to the angel to receive the book, we

ought not to think of as being those of the body, but as spiritual, namely, as *the desire of the mind*, by which she is seen to approach unto God. By these steps he shews that we may come unto Him, who although He now no longer addresses us upon earth through the flesh, yet ceases not to cry aloud to us from heaven. For he says, 'Come unto me all ye that labor and are heavy-laden, and I will give you rest.' "

We see then that this book is the Word of God, or rather a part of it; and that it relates to the Lord Jesus Christ, as the God of heaven and earth. Hence we are reminded of the fundamental principle in the interpretation of the Apocalypse which is laid down by Bossuet, and quoted in our first volume, p. 204;—

"The Apocalypse is the Gospel of Jesus Christ raised from the dead; he there speaks and there acts as the conqueror of death, as he who marches forth from hell which he has despoiled, and who enters in triumph into the place of his glory, where he begins to exercise the omnipotence which his Father hath given him in heaven and earth."

It has been observed that by Father is meant the essential Divinity, by Son the glorified Humanity. Thus on the words, 'He shall be called the Son of the Highest' (Luke i., 32), Bengelius observes, "Jesus, even prescinding from his divine nature and personal union, is, on account of the peculiar mode of his conception and nativity, the Son of the Highest, in a sense most eminent above all angels and men."

Hence also it is observed in Lancaster's Abridgment of Daubuz, p. 339, speaking of this little book;—

"It is *open* as containing doctrines before revealed; and it is styled a *little* one, upon the account of its containing only some parts of the Gospel, or such doctrines of it as were opposite to the superstitions and idolatry which had been introduced and embraced."

That the little book being *open*, signifies *plainly revealed*, is an interpretation very generally given. "In that

this book is said to be opened," observes Bullenger, "when it had before been closed and sealed up, it signifies that in the times of the Christian Church there would be a greater knowledge of God than in former ages." This is the true interpretation ; but to what period of the Christian church is it to be applied ? Numerous writers are afraid to refer it to the Antichristian age, for fear of admitting that it would then imply some further revelation of light to the church at that period ; and therefore, although they acknowledge that the chapter in general refers to the time of Antichrist, yet they refer the descent of the angel back to the time of the Incarnation. But as Viegas observes, p. 453 ; "To what purpose does John go back in this passage to the Incarnation and FIRST *Advent* of Christ, when he is wholly intent upon describing the SECOND *Advent*, and the *last times* of the world ?"

That the little book relates to the Saviour, is often admitted ; inasmuch as many ancient writers as well as some of the modern, refer its contents to the subjects of the incarnation, passion, resurrection, and ascension of the Saviour ; this being the interpretation of Cardinal Hugo, Alexander de Hales, Bede, Primasius, Richard of St. Victor, Albertus Magnus, Bullenger, Haymo, and others.

The doctrines relating to these subjects therefore are those which had become obscured and corrupted in the time of Antichrist.* Accordingly when it is said, ' And I went unto the angel and said unto him, Give me the little book,' Berengaud observes, that it signifies that he went with the steps not of the body but of the mind, "to consider the power of his Divinity and his equality with the Father."

Alexander de Hales, Apocalypse, chap. x. ;—

" ' Go and take the little book,' &c. Go therefore, and be

* See the Second Preliminary Discourse.

not tardy, O thou of the clerical, thou too of the religious order, who hast the care of souls, who oughtest to instruct others; and take the open book from the hand of the angel, and manifest it to the world by the power of Christ. For before the advent of the Lord, the Sacred Scripture was closed and was veiled from the world: by Christ however it was opened in a certainty of knowledge, and revealed to the world. 'For he revealeth the deep and secret things; he knoweth what is in the darkness, and the light dwelleth with him,' Dan. ii., 22. But to what purpose is this stated? Certainly many there are to this hour to whom this book is sealed; for many are at the present day without judgment, and ignorant; who disseminate errors; who injudiciously exercise the power of binding and loosing; and who thus, being themselves blind, undertake to lead the blind, and consequently precipitate both those who are under their authority and themselves into hell. Hence of these it is said; 'The way of wisdom have they not known, and because they possess no prudence, they have perished by reason of their folly.' "

Most of the writers we have mentioned regard the invitation to receive the book as a voice from heaven, signifying a secret inspiration of the Holy Spirit. Accordingly on this subject Cardinal Hugo observes;—

"Morally: oftentimes a voice comes to us from heaven, and we hear it not. Isaiah xlii., 19; 'Who is blind but my servant, or deaf but my messenger that I sent?' These are the clergy, all whose conversation ought to be from heaven; whereas, on the contrary, it has nearly all fallen to the level of earth. 'Thy voice shall be out of the ground, and thy speech shall whisper out of the dust,' Isaiah xxix., 4."

Swedenborg notices a peculiarity of expression in the second and eighth verse, in both of which it is said that the angel planted his right foot on the sea and the left on the earth. It has already been observed, p. 253, that the *earth* signifies that which is *interior*, in reference to the *sea* as signifying that which is *exterior*; just as the *land* of Canaan sometimes signifies the church, and the *sea*, the

Gentiles. In the present case as in the former (and as will be further seen in chap. xiii.) the earth signifies the *clergy*, and the *sea* the laity. Now precedence is generally assigned to the *right* hand, or the *right* side, or, as in the present case to the *right* foot; it might be supposed therefore that the *right* foot would be upon the *earth*, and the *left* upon the *sea*; whereas the reverse is the case. The reason is, that the errors of the laity are more exterior, those of the clergy more interior. The laity consequently are more easily brought to the knowledge of the truth than the clergy, and are thus more under the Lord's divine auspices; just as we read in the time of the Saviour, the common people (laity) heard him gladly, but the Pharisees rejected him altogether. This is further illustrated by a remark made by Maranus, and quoted by Perrone in his Theological Prelections, vol. ii., p. 830, On the Divinity of our Lord Jesus Christ as manifested in the Scriptures and in Tradition. Speaking of the controversy on this subject in the time of Arius and Athanasius, he says;—

“The whole was an affair carried on between the *priests*, the *people* being themselves kept sound, and intact from this pestilence. For the wickedness which was hidden and dissembled within did no harm to the *laity*; while that which was more open and audacious only excited them to indignation.”

Further: the little book was in the *hand* of the *angel*; for as Ambrose Ansbert, Da Sylveira, and others observe; John takes the book from no other than the angel alone, who is the representative of Christ; since he alone it is who reveals the arcana of Sacred Scripture. Thus also Albertus Magnus: ‘*from the angel*,’ that is, Christ, who reveals the mystery of Scripture.”

The little book that is *open*, then, is the Word as referring to Christ glorified, or the doctrine of his Divine Humanity; for it is the angel himself of whom the book treats; and he stands here in a similar relation to the

Antichristian church, as before in relation to the seven churches. That is to say, as each attribute had there a relation to the teaching or doctrines of the particular church to which he revealed himself; so here the several attributes of the angel have relation to the corrupt doctrines or teaching of Antichrist in regard to them, and the true doctrines of the New Church about to be established. Moreover the little book is *open*; and being open, the subject of its contents is seen to be no other than that of the very angel who held the book in his hand; the book itself being only the reflection of his attributes.

This vision therefore is opposed to that of the Lamb slain by the Antichristian church. For by the church of Antichrist the Lamb is slain; but that church which is the true city of God regards him as 'He who liveth for ever.' In the one case he is deprived of his divine attributes as the Alpha and the Omega, the First and the Last; in the other he is beheld in all his glory, and is the sole object of worship.

Da Sylveira, Apocalypse, chap. x., p. 553;—

"When the angel gives the book to John, he not only tells him to take the book, but moreover to devour it. *Eat it up*: it was not sufficient to read it; for there is nothing of Sacred Scripture or of its sweetness that is perceived properly, if the book be only read, or repositied in the secret chambers of the memory; but it must be passed on into the stomach and belly of the soul in order to be converted into the blood of good works, that it may thence generate and nourish within us the spirit of a good life: which is effected when that which we read in the doctrine of Sacred Scripture, we fulfil in ourselves and commit to practice. St. Thomas says; 'Note here that there are three things set before us; *go, take, and eat up*.' *Go*, by the desires and the proficiency of a good life; *take*, by an understanding of Scripture; *devour* (or *swallow*), by an appetite of hunger. For to devour the book is greedily to embrace it with the mind, to consider it with devoted attention, and to

fulfil it practically. Or, *eat it up*, that is, with relish masticate it by inquisition, and swallow it down in order to receive nourishment; because that which is devoured becomes absorbed. This is confirmed by what Solomon says, Proverbs xxv., 16; ‘Hast thou found honey? eat so much as is sufficient for thee.’ He does not say preserve it, or keep it in your possession; but *eat* it; for the sweetness of Sacred Scripture is not only to be repositied in the ark of the memory, but is also to be tasted both in the affections and likewise in works. Cardinal Hugo observes; ‘significantly does he say *eat*, because many there are who taste not of the honey of Sacred Scripture, but who lay it up in their memory as in an ark.’”

Ribera, Apocalypse, chap. x., p. 154;—

“This devouring signifies that all those things which were in the book, were to be laid up and kept in the stomach of the memory of the apostle. According to Bede: Receive them into thy bowels, and write them upon the breadth of thy heart.”

Alcasar, Apocalypse, chap. x., p. 407;—

“For the mouth perceives the taste of those things which are eaten, and the intellect seems to be as it were the mouth of the soul; while the clear notion and knowledge of that on which the soul meditates, corresponds to the office of the teeth in cutting, dividing, and comminuting the food.”

... “This sweetness of honey, the context indicates, was turned into great bitterness; as generally happens when honey that is eaten is converted within into yellow bile, and this of a most bitter kind. Observe, therefore, that as the mouth signifies the delight of knowledge, because the intellect is as it were the mouth of the soul, so likewise by the viscera are signified the affections which come after the knowledge. And in the sacred Scriptures especially it is a commonly received interpretation, that *bowels* signify the affection of *pity*.”

Cornelius a Lapide, Apocalypse, chap. x., p. 185;—

“This book is delivered to John open; that is, the understanding of this prophecy is thrown open to John.”

... “The understanding is as it were the mouth of the soul; the teeth are inquisitions and scrutinies into the truth, through the medium of which the truth becomes evident and known,

and is then passed on and secreted in the stomach, that is, in the chamber of the memory."

. . . "Mystically, says St. Augustin, in his questions on the New and Old Testaments, q. lxxii., tom. iv., this book is the Sacred Scripture, which is sweet in the mouth, that is, in the orthodox and the saints, who, because they make a true profession, are signified by the mouth. But to those who, *corrupting* it by *heresy*, live and think after a carnal manner, it is *bitter*; for it will accuse them in the day of judgment."

Da Sylveira says that diverse affections of the mind produce diverse results; so as to make that sweet which is bitter, and that bitter which is sweet. Alexander de Hales and others observe that the book is bitter to the sensual mind. In the case of the star falling into the river, it was seen that to make bitter signified to corrupt. To the merely sensual or natural mind the things of the Spirit of God are bitter and produce also nausea and loathing; and when interpreted by that mind, are corrupted or converted as it were into bile.

Marloratus, Apocalypse, chap. viii., 11, p. 123;—

. . . "The pure word of the Lord is wondrously sweet and full of grace; howbeit, unto the faithful only and to such as receive it by faith. Hereupon David saith, 'The statutes of the Lord are rightful and cheerful to the heart; the precepts of the Lord are pure and give light to men's eyes,' Psalm xix., 7. And again; 'How sweet are thy sayings unto my throat; yea, sweeter than honey unto my mouth,' Psalm cxix., 103. But if the Word of God seem *bitter* unto any men, that is to be imputed to the *corrupt judgment* of themselves, and not unto the nature of the Word; according as Paul the apostle teacheth, 2 Cor. ii., 15; iv., 3, 4."

Haymo, Apocalypse, chap. x.;—

"Moreover in the mouth of preachers, sweet, as we have said, is the Word, both as being read and as expounded; but when such are despised, and are also afflicted and tormented in various ways, for this very preaching, then in their belly it is converted into

bitterness, because they are saddened in mind both at the vexatious opposition and at the condemnation of despisers."

Primasius, Apocalypse, chap. x., p. 174 ;—

"‘Bitter in thy belly, but in thy mouth sweet as honey.’ That is, when you shall perceive, you shall also become delighted with, the sweetness of the Divine Oracle, and the hope of promised salvation, and the sweetness of divine righteousness ; but shall immediately experience bitterness, when you begin to preach this to the religious and the irreligious. For when the preaching of the divine judgment is heard, some, by the bitterness of repentance, become changed for the better ; others, being offended, become the more hardened, and entertain bitter hatred against the preachers. Rebuke a wise man and he will love thee, say the Proverbs, chap. ix. ; reprove a foolish man and he will hate thee."

Ambrose Ansbert, Apocalypse, chap. x., p. 413 ;—

... "In the mouth of the preacher the book is sweet as honey ; because his mind takes delight in those things which he reads in secret, or in those which he preaches to others in public. But in the belly it very quickly grows bitter ; because, doubtless, when he sees the same preaching despised by most of his hearers, he experiences affliction of mind. Hence it is that the blessed Paul, delighted with the sweetness of the Gospel, when he saw this mellifluous sweetness rejected by the Jews, touched with grief of heart, exclaims, Rom. ix., ‘I have great heaviness and continual sorrow in my heart, for I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh,’ &c. Hence Moses, when he saw that the law which was given through him, was despised by an incredulous nation ; becoming wholly given up to grief, and humbly prostrating himself before the Lord, exclaimed ; ‘Yet now if thou wilt forgive their sin ;—and if not, blot me, I pray thee, out of the book which thou hast written,’ Exod. xxxii."

Pareus, Apocalypse, p. 206 ;—

"‘Take the little book.’] The heavenly voice commands two things. First, that John should take the open book out of the hand of Christ. Secondly, eat it up. The little book on

the outside contained the revealed and written doctrine of the Gospel: within, the secret counsels of God touching the future events of the church. For it is written, within and without, as we heard, chap. v., 1, and Ezek. ii., 10. This little book Christ both opened and held open: teaching us, that as did John, so must all the teachers of the Word, ask of Christ and receive out of his hand the doctrine of salvation which they are to propound unto the church: but not from the hand of Satan or Antichrist. Now he exhibiteth a book *open*; because the holy Scriptures do open, and manifestly set forth the mysteries of our salvation. Thus we see the decrees of the Romish Antichrist, the traditions of popes and councils, the human philosophy and subtleties of sophisters, are to be quite banished out of the church. It is expressly added, 'of the angel that stood upon the earth and sea,' that we might confidently rest on the power of Christ, and acknowledge him alone to be the revealer of heavenly truth, and so desire nothing as necessary to salvation, but what we take out of his hand."

"'Take it and eat it up.'] This is the other commandment. Books of paper or parchment are not to be eaten properly, as not being fit food for man; but they are said to be eaten metaphorically, when they are so carefully read and thoroughly taken notice of, that we are able promptly to rehearse and discourse of the contents thereof. So a man is said to have devoured Virgil, Cicero, who is fully acquainted with them, and hath them, as it were, by heart. So Cicero called M. Cato a devourer of books, because he was an insatiable reader. Thus, as the prophet in Ezek. iii., so John here is commanded to eat up the book he received of Christ; that is, well to understand, and, as it were, hide the same in the bowels of his heart, that so he might deliver no other doctrine unto the church, but what he had received from Christ. Now whether this book were eaten up truly, or in a vision only, makes little to the purpose: the latter is most probable. For all these things were done by a vision."

"Here the ministers of the word are taught earnestly to devour or eat up the doctrine of salvation divinely written and received from Christ; that is, diligently to read, understand, search, meditate, and as it were, to turn it even into their very

moisture and blood. For such only can faithfully instruct the church in the knowledge of the truth, who after this manner meditate in the law of the Lord day and night. On the contrary their sluggishness is condemned, who, though they love to be called bishops, archbishops, and patriarchs of the church, yet in the meanwhile are little or nothing acquainted with the Scriptures of God."

Robertson, *Apocalypse*, p. 169 ;—

"The second command is a direction about this book, 'eat it up;' or, as the emphatic Greek word signifies, swallow it or devour it, which hath something of greediness and appetite wrapt up in it. This, to be sure, is with allusion to what we have by the prophet Ezekiel, chap. ii., 8, 9; 'Open thy mouth, and eat that I give thee. And when I looked, behold, an hand was sent unto me, and lo, the roll of a book was therein.' Ezek. iii., 1; 'Moreover, he said unto me, Son of man, eat that thou findest, eat this roll.' Nor is that the only parallel; for the prophet Jeremiah says, chap. xv., 16; 'Thy words were found, and I did eat them.' And Job says to the same purpose, chap. xxiii., 12; 'I have esteemed the words of his mouth more than my necessary food.' In this metaphor we have, 1. He was to have the Word of God in his heart, and be well acquainted therewith. 2. He was to meditate upon the same; which, in Paul's words, is, 'Give thyself to these things, and give thyself to meditations on these things: and give thyself wholly to them,' 1 Tim. iv., 13, 15. 3. He was to convert it into necessary nourishment, both for his own case, and for the cases of others: for meat, when chewed and swallowed, if it be not digested and turned into proper juices, for the several parts of the body, it will signify nothing. This digestion is what the apostle calls a rightly dividing of the Word, 2 Tim. ii., 15. We may then plainly observe, this short command contains the whole of a minister's duty about the Word of God."

"There is an information concerning this book: Christ does not flatter his servants, but tells them of the bitter and sour part of their work, as well as of the sweet; 'It shall make thy belly bitter, but it shall be sweet in thy mouth as honey.' I here neglect all expositors and confine myself to the Word of God, as the best expositor of this. We have here two very

different gustos of the Word of God; and though the mouth be what we have the first relish of anything by, yet it is last mentioned; it may be, because the first mentioned is what should be most considered."

" 'This book shall make thy belly bitter.' This we find also in the prophet Ezekiel, chap. iii., 14; 'I went in the bitterness and heat of my spirit.' The belly is the more inward part of the body, and sometimes in Scripture is taken for the conscience: Job xx., 19, 20; 'Because he hath oppressed, &c., surely he shall not feel quietness in his belly.' More ordinarily the belly is taken for the desire and affections, Jer. li., 34; 'He hath filled his belly with my delicates.' Prov. xiii., 25; 'The righteous eateth to the satisfying of his soul, but the belly of the wicked shall want.' So it seems to be meant here; it was afterwards bitter in his heart or affections. This may flow from the sense of his own insufficiency, from the manifold *difficulties* he was to encounter, and from the fruitlessness of the Gospel. We see the bitterness of Jeremiah's soul in many hard expressions, which at length brought him to this desperate resolution, Jer. xx., 7—10, 'I said, I will not make mention of him, nor speak any more in his name,' &c. We find this very grievous to the apostle, Gal. iv., 11, 'I am afraid of you, lest I have bestowed upon you labor in vain.' Also great bitterness of mind ariseth to ministers from the spreading of errors; ver. 17, 'They zealously affect you, but not well; they would exclude you, that you might affect them.' I might also shew how bitter the Word is to hearers, on supposition of conviction or hardness; but, because the text seems to confine us, at least chiefly, to ministers, I pass it."

"The next effect of it was, what he would be first sensible of, 'It shall be sweet in thy mouth as honey.' This agrees exactly with what we have in Ezekiel, chap. iii., 3; 'Then did I eat it, and it was in my mouth as honey.' And the Psalmist says, Ps. xix., 10, 'The judgments of the Lord are sweeter than the honey and the honeycomb.' This is certainly true as to ministers; for what can be more relishing than the truths of God to their minds? And it is no less so to the faithful, as we find the church confess, Song iv., 11, 'Honey and milk are under thy tongue.'"

Patrick Forbes, *Apocalypse*, p. 86 ;—

“As we have heard the end of this great angel, his descent ; so is shewed how this end is effectuate. And this is, by fitting and preparing fit instruments thereto : who are stirred up by divine instigation, to take the little book from Him only in whose hand it is open ; to eat it up, receiving in their hearts all God his words, &c., Ezek. iii., 10. This eating hath a double effect in the eaters, of sweetness and delight in the mouth, and of bitterness in the belly ; that so they may be meet for that effect set down in the last verse, where is the interpretation of all this sign. Shewing in John (who here is the type of these whom Christ shall thus, and to this end, stir up), that, for raising again the true light of the Gospel, and by the powerful and wide preaching thereof, gathering of his church, and defeating darkness ; he will raise first in men’s hearts a love of knowledge and of the book of God ; who thereupon, by his motion, shall study the same most diligently, as eating it with appetite : and shall find, in studying it, exceeding sweetness and spiritual joy to their souls : and letting it as it were down in their stomachs, and filling their bellies with it, they shall be so filled as, not able to contain it, they must burst forth ; though the preaching thereof beget them of the world great trouble, and many tears. For all this frame of speech see Ezek. ii. and iii., and Jer. xv. and xx. ; and withal, observe herein the distinct degrees of a true inward calling, whereof none can be lacking in the true minister of Christ. 1. A love of God and of the knowledge of his Word, begotten in the heart by divine motion. 2. A heart to pray for light. 3. A diligent and careful study of Scripture. 4. A sweet delight and taste found therein of spiritual joy to their own souls. Now all these any good Christian may have ; but to make a pastor, thou must also find the last, that is, bitterness of belly. The accommodation of this is so clear in story, of these whom God thus first stirred up to the love of learning, and by whom the true light both of divine and human sciences was restored, so as Antichrist was noted and discovered for the man of sin ; that it needeth not here to be enlarged. Read the story and accommodations of writers on this place.”

See also Vitringa, *Apocalypse*, p. 441.

Gill, Commentaries, Apocalypse, p. 763 ;—

"So is the Gospel in the mouth of a faithful minister of it, who has a spiritual knowledge and a savory experience of it ; and so it is in the mouth of an understanding hearer, who finds it and eats it, to the joy and rejoicing of his heart ; and so this little book of prophecy being looked into, read, and considered by John, the first taste and knowledge he had of the things contained in it were exceeding grateful and delightful ; the view it gave him of the glorious state of the church and kingdom of Christ on earth filled him with unspeakable pleasure : 'and as soon as I had eaten it, my belly was bitter;' so the ministration of the Gospel occasions bitterness, grief, and sorrow to the preachers and professors of it, through the persecutions that attend it, the obstinacy and hardness of men's hearts against it, and its being the savor of death unto death to many that hear it ; and so the little book of prophecy, upon a perusal of it, giving to John a view of the Witnesses prophesying in sackcloth, and of their bodies being killed, and lying exposed in the street of the great city, and of the church's flying into the wilderness, and continuing there for a time and times and half a time, and of the barbarities and cruelties exercised on the saints by the whore of Rome, whom he saw made drunk with their blood, made his belly bitter, or filled him with sorrow, grief, and pain."

Pellicanus, Apocalypse, chap. x., p. 38 ;—

"It causes the hearts of the pious to be embittered, when they see the Word contemned and blasphemed, &c. Also when persecutions are inflicted on account of the Word."

Mayer, Apocalypse, chap. x., p. 361 ;—

"Touching the eating of this little book, John is herein made a figure of those instruments whom God meant to use to set open the Scriptures, after that they had been so long shut up. For by earnest studying they did even devour this book, taking great pleasure in this study ; but afterwards it was an occasion of much suffering, set forth by the sweetness in the mouth and bitterness in the belly."

Woodhouse, Apocalypse, chap. x., p. 281 ;—

"In this passage St. John receives commission as a prophet, in a form nearly resembling that by which Ezekiel was com-

missioned as a prophet to the Jews. The roll, or book, (for it is the same thing,) upon which the prophecy is written, is delivered to each prophet, with a command to eat it. To *eat* it, that the contents may be completely possessed by him internally; that, by digesting them, he may become as ‘the living oracle of God.’ Both these prophecies contained ‘woe,’ and were unpleasing to both prophets; yet had seemed pleasant to the mouth on the first reception. To gratify curiosity with what is contained in the womb of time, has its delights: but so many bitter things are found written therein, that we must confess that it is by a kind dispensation of Providence that man is ignorant of futurity.”*

It has been stated that if the Word of God seem bitter to any persons, it must be attributed to their own corrupt judgment; that in the present case, the *little book* signifies that part of the great book, or the Word, which relates to the doctrines concerning the Lord; and that true doctrines seem to be bitter when they are opposed to false doctrine, as represented by *wormwood*. Consequently, the little book becoming *bitter* in the belly, signifies that the truly divine wisdom (*sapientia a sapere*) concerning the Lord’s divine humanity would be received by many only with great difficulty, and by others not at all.

Now we have seen,

First, that he who held in his hand the little book is the Lord Jesus Christ.

Secondly, that the little book is part of the great book, or the Word of God.

Thirdly, that the contents of the little book, relating to the Lord Jesus Christ, were uttered by the seven thunders; but that John is commanded not to reveal them till the sounding of the seventh angel; because—

Fourthly, the doctrine contained in the little book would not be received till the time of the removal of the

* See also Poole’s Synopsis, p. 1816; Bullenger, Apocalypse, chap. x., p. 293.

Antichristian, and the establishment of a new Christian church.

Fifthly, that this doctrine is, that the Lord Jesus Christ is the only God of heaven and earth, and that his Humanity is divine.

From the interpretations given in chap. ix. it may be perceived, that the exploration of the states of the church, signified by the sounding of the trumpets, has reference to the Two Tables of the law ; for in chap. ix., ver. 20, we read that men repented not of their *idolatry*, or more especially of the breach of the First Table ; and afterwards that they repented not of their *murders, incantations, whoredoms, and thefts*, or the breach of the Second Table.

It will be seen, in the sequel, that the sounding of the Seventh Trumpet, and the consummation of the mystery, have reference to a further exploration of the church with reference to these Two Tables ; not to mention that it is with an especial reference to the First Table, that the vision in the present chapter is introduced.

Moreover, as it is now declared that the time of the Antichristian church, or temple, shall be no longer ; so another temple or church is introduced in the ensuing chapter, previous to the final destruction of the former ; and as we have seen the opposition made to the Tables of the law by the Antichristian church, so we shall likewise see, in the sequel, its corresponding opposition to the NEW and TRUE CHURCH about to be established.

On the word *prophecy*, Franciscus a Jesu Maria observes, Apocalypse, chap. x., p. 327 ;—

"That to *prophecy* is put for to *preach*, is nothing new or unusual, as St. Thomas rightly remarks here ; where he also affirms that to prophecy is put for to preach in 1 Cor. xiv., 3, in these words, for 'he that prophesieth speaketh unto men for edification.' On which passage of the apostle, St. Thomas asserts, Lect. i., that a person may be called a *prophet* in many

ways. ‘Sometimes,’ he observes, ‘he is called a *prophet* who possesses intellectual light to explain visions imaged forth either to himself or another, or to explain the sayings of the prophets or the writings of the apostles ; and so is every one called a *prophet* who discerns the meaning of the writings of the doctors themselves ; because they are interpreted by the same spirit by which they are written. And in the same sense may Solomon and David be called *prophets*, in respect of having had intellectual light to enable them to exercise a clear and subtile intuition ; for the vision of David was intellectual only. Moreover a person is called a *prophet* solely on this account ; that he makes use of the denunciations spoken by the prophets, or explains them, or chants them in the church. And in this manner it is said, 1 Kings xix., 24, that Saul was among the prophets ; that is, among those who sang the sayings of the prophets.’ St. Anselm also upon the same chapter in Cor. xiv., 1, says ; ‘Moreover doctors who explain the Scriptures to others may likewise be designated by the name of *prophets*, according to that saying of the wise man, ‘I will pour out doctrine as prophecy,’ Ecclesiasticus xxiv., 46. For like as a prophet foretells things to come, but which as yet are unknown ; so is a doctor said to *prophecy* when the sense of the Scriptures which is hidden to many he makes manifest, and so prophecies to the profit of many.”

Hence Suarez remarks with regard to the *Two Witnesses*, that when they are said to prophecy it does not signify the prediction of things future, but “the true interpretation of the faith and of Sacred Scripture.”

Bullenger observes that John may here represent the *Church*, and that no one is fit for the office of prophesying or preaching the Word but he whom the Lord calls to that office and delivers the book ; that is, adorns with the necessary qualification to teach. This is very true ; and as the angel held the book in his own hand, and delivered it to John with his own hand, *i. e.*, says Gaspar a Melo, communicates the knowledge of Scripture to whom he will, or Berengaud, because he himself opened to the teachers the sense of the Divine Scriptures, so it may be well to bear

this in mind when reading in chap. xvii. of the cup in the hand of the harlot.

NOTE.—It is said in p. 386, that the Angel uttered his voice as a lion roareth, when he seeth his enemies and is assaulted by them, and seeth his whelps and his prey taken from him ; and that it is in this manner that the Lord is represented as roaring when he seeth his church taken from him by devils in the time of Antichrist. Cardinal Hugo observes on Isaiah xxxi., 4, ‘ Like as the lion and the young lion roaring on his prey, when a multitude of shepherds is called forth against him ;’—

“As the roaring of the lion, so is the anger of the King. His prey consists of all the penitent, of whom he has despoiled the Devil. The multitude of pastors who come running out towards him, at whose voice he is not afraid, is the multitude of heretics who strive to snatch from Him his prey, but are unable to do so.”

Alvarez, Isaiah xxxi., 4 ; vol., ii., p. 151 ;—

“He roared as a lion when with a loud voice he gave up the ghost. He intrepidly entered into the place in which Death detained the elect as captives, and took the prey from the Prince of darkness ; nor could the multitude of devils snatch it from out of his hands.”

Similar is the interpretation of the Assembly, Poole, Matthew Henry, &c. Consequently the authors quoted in the note, p. 386, have not caught the true meaning of the passage. In the present case those who are devils at heart are represented as striving to snatch the church of the Lord from out of his hands. Therefore he comes down as a *strong* angel, or a lion roaring, to protect his people (who are his prey) from those who would snatch them from Him.

END OF VOL. II.

APPENDIX.

NOTES TO VOL. II.

p. 12. *Christ is not called the image of God in respect of his divine nature, &c.*

In Vol. I., p. 141, of the present work is an extract from Petavius, maintaining that the human nature does not exist from generation, nor is communicated by the Father; and that Christ as *man* is not really begotten by God, nor has the natural likeness or image of God; which the condition of *Son* requires. It is not easy, however, to reconcile this metaphysical view of the subject with other interpretations mentioned in page 9 and seq. of the present volume; and which assert that the *Humanity* is the image or character of the substance of the Father. See here Bloomfield's *Recensio Synoptica*, Colossians i., 14; Dr. Brett on the Trinity, Discourse vii.; also Comm. of Dr. Adam Clarke, Heb. i.

p. 17. *The Humanity glorified is directly and clearly referred to.*

Alcasar, chap. iv., ver. 2, Notatio 3; ‘What then shall we say? That the appearance seen by Isaiah was not that of the Father nor of the Holy Spirit; but of Christ, God and Man reigning in the church? Certainly the words of John seem to sound that way, chap. xii., 41; and such is the opinion of Dionysius the Areopagite when treating of the Ecclesiastical Hierarchy, chap. iv., part iii.; where he says, that the Seraphim are described as standing steadfastly around Jesus.” The same is asserted by Hilary, Tertullian, Clemens Romanus, Cyril, and Ambrose (see Tolet. Annot. xxiv. on John, chap. xii.), &c.

p. 26. *According to Chrysostom these thrones represent the highest order of angels.*

See Alcasar, chap. iv., ver. 4, Notatio 6. In this arrangement Chrysostom somewhat differs from that noticed in this volume, p. 239.

p. 36. *The two cherubim designate the two Testaments.*

So Rabanus Maurus, art. *Cherub*. See here Dr. Wordsworth on the Apocalypse, p. 215; Spencer de Legibus Hebræorum, vol. ii., p. 865, &c.; Tena, Commentary on Heb., chap. ix., p. 386.

Malvenda de Antichristo, p. 48; "There are those who understood the two living creatures (cherubim) to be the two Testaments, the New and the Old, which are truly life-giving and vital, which breathe, and in the midst of which the Lord is known."

p. 41. *One of the forms under which Osiris was worshipped, &c.*

With respect to the relation between the Calf and Apis, see the Commentary of Cyril of Alexandria on Hosea x., vol. iii., p. 145; also, Spencer de Legibus Hebræorum, vol. ii., p. 860, &c. The reader will also notice verse 11 of the same chapter, "And Ephraim is as an heifer that is taught, and loveth to tread out the corn." A Lapide says, "In voce *docta* et *diligere* significatur vitulas ad hanc laboriosam trituram conducere per pabulum." *To tread out the corn* is almost proverbial for laboring to provide and communicate religious knowledge.

p. 49. *This author (Daubuz) is entirely silent as to any argument for the Tripersonality founded on the threefold repetition of the word Holy.*

So also is Durham; and Marloratus quotes Calvin as an authority against any such argument. To these may be added the names of Buxtorf, and more recently, Henderson, and Barnes, on Isaiah vi., 3. It should be observed that nevertheless all these authors profess to believe in the Tripersonality, and yet all concur in this, that the threefold repetition of the word *Holy* does not necessarily imply Tripersonality, but rather intensity, superlativeness of degree, emphasis, &c. So that the *orthodox* Tripersonalist authorities against this use of the passage to prove the Tripersonality, are Sanctius, Calvin, Vitringa, Cocceius, Marloratus, Cartwright, Buxtorf, Daubuz, Durham, Henderson, and Barnes.

p. 82. *Have known Christ only according to the spirit.*

The following observation is made by D. Hervey, priest of the Oratory of J. C. in his *Historical Explanation of the Apocalypse*, p. 98 ;—

“Moreover although Christ as man, while living upon earth was the creation of God, and this in a peculiar manner, as being produced by God through the power of the Most High, and the operation of the Holy Spirit; nevertheless he was likewise the Son of the Most Holy Virgin, from out of whose most pure blood he was formed. But *when raised again*, he is the work and creation of God only; because it is from God only and NOT FROM THE VIRGIN MOTHER or from any other created person, that he obtains that new and glorious life.”

This observation is quoted only to shew that according to this writer our Lord Jesus Christ, is in no sense after his resurrection the *Son of Mary*, and consequently so to call him in his present state of glory is to nullify the doctrine of his resurrection and ascension.

p. 91. *The following are still further illustrations.*

To these may be added Cornelius a Lapide, *Malachi* iii., 10, p. 829.

p. 136. *By one measure of wheat, &c.*

Haymo may be further consulted on this passage.

p. 141. *Rightly is that horse called pale upon which death sits.*

Thus Haymo; “Nor is it wonderful if by the *paleness* of the horse *death* is expressed,” &c.

p. 152. *Augustin somewhat disapproved of Tertullian's views, &c.*

But not entirely, for in some places he seems very nearly to approach to them. See here Peter Lombard, *Sentences*, book iv., distinction 45.

p. 180. *Rocks are the errors of heretics, &c.,*

Rabanus Maurus interprets *caverns* to signify heretical *preaching*.

p. 215. *The trumpets and vials as referring to the Reformed or Protestant Churches.*

In a general sense this is true; but it must be remembered that the

seventh vial includes the Roman Catholic Church ; and, unless we are mistaken, extends also to Gog and Magog.

p. 216. *And when he opened the seventh seal.*

Marloratus on this passage, "The things disclosed in this seal do properly pertain to the Last Day of Judgment." (Gaspar Megander, Sebastian Meyer.)

p. 239. *Similar distinctions have been maintained in regard to the angels.*

Gregory the Great thinks that the apostle Paul, Col. i., 17, mentions the thrones, denominations, &c., in consequence of having seen them when caught up into the third heaven. See Estius on this passage. Pious of Mirandula, vol. i., p. 54, thus enumerates the angelic orders according to the cabalistic teaching of the Hebrews. "There are nine hierarchies of angels, the names of which are Cherubim, Seraphim, Hasmalim, Hagot, Aralim, Tarsisim, Ophanim, Thephsraim, Isim."

p. 263. *Bishop Marsh observes in his Lectures, &c.*

In addition to the authorities here quoted, the reader may see another from Hale's Golden Remains, in Newman's Developments of the Doctrines of Christianity, p. 325.

p. 283. *The destruction of the ships traversing this sea implies the destruction of all the food necessary to spiritual life.*

The remark of Dr. Wordsworth might here have been inserted, from his Lectures on the Apocalypse, p. 207 ;—

"The word here used in the original for *ships*, is not the common *ναῦς* or *navis*, but is that employed by the evangelists, describing the apostolic vessel *πλοῖον* in which Christ taught. And here and in two other places of the Apocalypse, this word *ships*, by a natural figure, appears to designate churches ; and the word here used for *they were destroyed*, is that commonly employed by the sacred writers to describe *heretical corruption*."

p. 305. *Cornelius a Lapide and Ribera are of opinion, &c.*

A Lapidè regards the *eagle* as signifying possibly a body of preachers ; but yet he says that by this eagle Ribera MOST APTLY understands (*aptis-*

sime intelligit) some holy and heavenly prophet whom God will raise up at the end of the world. Hence even if it could be said that he did not *positively* approve, yet it seems he did not disapprove of this interpretation; although he adds, that if by this *eagle* any one should understand an angel assuming to himself the form of an eagle, he would not oppose it. As however the concurrence of A Lapide in the interpretation of Ribera is not of so decisive a character as the interpretation of Ribera himself, it would be better to omit his testimony.

p. 348. *As in the case of natural things it is the form which gives the esse.*

According to Swedenborg it is the *esse* which gives the *form*; hence it is charity which originates faith; *charity* being the *esse* and *faith* the *form*. Notwithstanding, however, this metaphysical difference between Swedenborg and Bishop Bull, the conclusion is the same in both cases, viz., that it is charity which gives the *esse* to faith, that is to say, according to Swedenborg, because *charity* is the *esse*; according to Bishop Bull and others, because *charity* is a *form* in which is the *esse*.

p. 354. *Having his sin remitted through repentance.*

According to the genuine doctrine of Imputation the remission of sin is the transference of sin, the sinner being considered guilty so long as the guilt is untransferred; in which case it is not *repentance* which is the condition of transference, but *faith*. Therefore in the genuine doctrine of Imputation, repentance has either no place or else a very subordinate one. The effect of the trumpet upon such a Christian mind as that of Hooker, would be, to dissipate the phantom of Imputation and confirm the doctrine of Repentance; while in the unchristian mind of another person, it would be to dissipate the doctrine of Repentance and confirm that of Imputation.

ERRATA.

- p. 36, l. 10, for 'Cotter,' read '*Cotterius*.'
- p. 51, l. 17, for 'its corresponding opposite,' read *a correspondent*.
- p. 52, l. 9 from the bottom, for 'incessantly to,' read *incessantly of*.
- p. 68, for 'chap.,' read *chap. v*.
- p. 71, l. 6 from the bottom, for 'about,' read *above*.
- p. 105, last line (note), for 'fas,' read *far*.
- p. 128, l. 12, for 'is an emblem of,' read *designates*.
- p. 134, l. 15, for 'Egypt,' read *Israel*.
- p. 152, l. 6, for 'it,' read *them*.
- p. 347, l. 9 from the bottom, for 'very doctrine itself,' read *very doctrine of Solifidianism itself*.
- p. 381, l. 17, for 'the Deity,' read *his Deity*.
- p. 399, l. 12 from the bottom, for 'in,' read *it*.
- p. 387, l. 18 from the bottom, for 'teaches so,' read *teaches, so*.

CONTINUOUS SUMMARY
OF THE
SPIRITUAL SENSE OF THE APOCALYPSE,
ACCORDING TO
THE HON. EMANUEL SWEDENBORG.
(BY A FRIEND.)

CONTINUOUS SUMMARY

OF THE

SPIRITUAL SENSE OF THE APOCALYPSE.

CHAPTER I.

THAT THIS REVELATION IS FROM THE LORD HIMSELF; AND WILL BE RECEIVED BY THOSE WHO CONSTITUTE THE NEW JERUSALEM, AND ACKNOWLEDGE HIM AS GOD OF HEAVEN AND EARTH.—THE LORD DESCRIBED AS THE MANIFESTED WORD.

(1.) PREDICTIONS from the Lord concerning Himself and his Church, shewing what the Church will be at its end, and at its renewal: these predictions are for the use of those who have faith originating in charity; and will certainly be fulfilled, for otherwise the church would perish. They are revealed from the Lord through heaven to those who are in the good of life grounded in charity and its faith, (2.) and who from the heart and thus in light receive divine truth from the Word, and acknowledge the Lord's Humanity to be Divine. Such are illuminated in all the things contained in this revelation: (3.) for they are in communion with the angels of heaven, who live according to the truths of the Word; but the state of the church is such that it can no longer be in conjunction with heaven and the Lord.

(4.) The truths of this revelation are addressed to all in the Christian world wheresoever the Word is by which the Lord is known, and especially to all who from the Word are in the light of truth. To such is divine salutation from the Lord Jehovah, who is Eternal and Infinite; and from the

universal heaven where the Lord is in his divine truth ; (5.) and from the Divine Humanity, in which He is the divine truth itself and divine goodness itself, from whom proceeds all truth originating in good in the church ; who out of love and mercy reforms and regenerates men by the divine truths of his Word,—(6.) who giveth unto those who are born of Him to be in wisdom from divine truth, and in love from divine goodness ; and thus to become images of his divine wisdom and his divine love, to whom alone belongs divine majesty and omnipotence to eternity,—as is confirmed by all truth, thus by the Lord himself.

(7.) To the perceptions of all who seek him, the Lord will reveal Himself in the literal sense of his Word, and will open its spiritual sense at the End of the Church ; and all who are in the understanding of divine truth from affection will acknowledge Him, and they also who are in falses ; and this will certainly be when there is no longer any good and truth in the church. (8.) He is The Essential Self-Subsisting and Only-Subsisting from the very principles of things to their ultimates, from whom all things proceed ; the Self and Only Subsisting Love, Wisdom, and Life,—Creator, Saviour, and Illuminator ; thus the all in all of heaven and the church,—the Eternal and Infinite Jehovah, who is, lives, and hath power from Himself, and who governs all things from first principles by ultimates.

(9.) Communion of life and intelligence is granted to those who are in the good of charity and thence in the truths of faith, yet who in the church are infested by evils and falses, but which will be removed by the Lord at his coming. John, as the symbol of all such, was in a state capable of illumination, so that divine truth from the Word could be received into the heart and thus in light, and the Lord's Humanity be acknowledged as Divine. (10.) And he was in a spiritual state from divine influx, in which he had manifest perception of divine truth revealed from heaven, (11.) admonishing him that the Lord alone is all in all, The Self-Subsisting and All-Sufficient ; that what he perceived he must communicate to others, to all in the Christian world who are in the light of truth from the Word, to each specifically according to their state of reception.

(12.) And he turned from himself to the Lord in obedience and docility of heart ; and being thus open to all heavenly perceptions, he saw symbolically the New Church which will be in illumination from the Lord by the Word, (13.) and in the midst, as its light and life, the Lord as the Manifested Word, from whom proceeded an all-pervading sphere of Divine truth and an all-conjoining sphere of divine good. (14.) And the divine love of the divine wisdom was in first principles and in ultimates, and the divine wisdom of the divine love ; (15.) so that there was divine natural good and divine natural truth. (16.) And all knowledges of good and

truth in the Word were from Him, whereby falses are dispersed : and this divine love and wisdom was perceived to be essentially the Lord himself and to proceed from Him. (17.) And when he perceived the divine presence, his own selfhood died within him ; and a new life was inspired by the Lord, attended with a sense of profound adoration and humility, and a renewed perception that the Lord only is infinite and eternal ; (18.) who alone is Life, and from whom alone life is ; who was neglected and denied in the church, but who, to those who receive him is Life Eternal, in very truth, for He alone has power to save. (19.) All things thus revealed are for the use of posterity ; (20.) for they are concerning the new heaven and the new earth ; the New Church in the heavens, which is the new heaven ; and the New Church on earth, which is the New Jerusalem, descending from the Lord out of the new heaven.

CHAPTER II.

IN THIS AND THE FOLLOWING CHAPTER, ALL THOSE IN THE CHRISTIAN CHURCH ARE TREATED OF WHO HAVE ANY RELIGION, AND OUT OF WHOM THE NEW CHURCH CAN BE FORMED.

(1.) *Ephesus*.—To those who respect primarily truths of doctrine and not the good of life, the Lord reveals himself as the source of all the truths of the Word, from whom all illumination is received by those who are of his church. (2.) Who sees all their interiors and exteriors at once ; their study and patience ; how they cannot bear that evil should be called good, and good evil ; how they have scrutinized those things which others have called good and true in the church, which nevertheless are evil and false ; (3.) and how they have had patience with them, and studied and striven to attain and to teach the truths which belong to religion and its doctrine. (4.) Nevertheless this is against them, that they have not considered the good of life as primary ; (5.) which error must be seen and remembered, and utterly forsaken, or otherwise, of a certainty, illumination will not be given them to see truths any longer. (6.) Still by means of the truths they possess they have known and shunned the doctrine of meritorious works. (7.) He who understands ought to obey what the divine truth of the Word teaches. And he who fights against his own evils and falses and is reformed, will receive from the Lord the good of love and charity flowing from the inmost perceptions of wisdom and of faith.

(8.) *Smyrna*.—To those who are in good as to life, but in falses as to doctrine, the Lord reveals himself as the Only God; whose Humanity is neglected and denied in the church, while yet it is Very Life, and the Giver of life everlasting. (9.) Who sees all their interiors and exteriors at once; that they are in falses and thence not in genuine good; that there are those amongst them who falsely pretend to the possession of the good of love, which they have not, because they are in falses as to doctrine. (10.) Nevertheless they must not despair when they are infested and assaulted by evils and falses, for their good of life must needs be infested by evils from hell, and by falses fighting against them; which trial must endure its full time, that is, as long as they are willing to abide in falses. All such are exhorted to receive and acknowledge genuine truths until their falses are removed, and eternal life the reward of victory will be theirs. (11.) He who understands must obey what the divine truth of the Word teaches. He who fights against his own evils and falses and is reformed, shall not afterwards become subject to them.

(12.) *Pergamos*.—To those who place the all of the church in good works, and nothing in doctrine, the Lord reveals himself as the Truth of Doctrine from the Word by which evils and falses are dispersed. (13.) Who sees all their interiors and exteriors at once; their life in darkness; how that they have religious worship, and acknowledge the Word to be divine, even when all truth is extinguished by falses in the church. (14.) That these things are against them; that there are those amongst them who do hypocritical works by which the worship of God in the church is defiled and adulterated; (15.) and those also who make works meritorious; (16.) that they must take heed of all such works, and do works which are good, or the Lord will certainly contend with them by the truths of his Holy Word. (17.) He who understands must obey what the divine truth of the Word teaches. He who fights against his own evils and falses and is reformed, will act from wisdom and the good of celestial love in all his works; receiving all truths united to good, and thus good of a quality such as he had not known before, because it can be known only by becoming written in the life.

(18.) *Thyatira*.—To those who are in faith grounded in charity, and thence in good works; and to those who are in faith separated from charity, and thence in evil works; the Lord reveals himself, as to the divine wisdom of his divine love manifested in divine natural good. (19.) Who sees all their interiors and exteriors at once; their spiritual affection and its operation; their truth, and desire to acquire and teach it; and their continual increase from the spiritual affection of truth and its uses. (20.) Nevertheless these things are against them, that amongst them are

those in the church who separate faith from charity, and regard the former alone as saving, making it the essential doctrine of the church; whereby the truths of the Word are falsified, and divine worship defiled and profaned. (21.) That those who have confirmed themselves in this doctrine will not recede, although they see things contrary to it in the Word; (22.) wherefore they will be left in their perverted doctrine and grievously infested by falses, if they desist not from separating faith from charity; (23.) and all the truths of the Word with them will be turned into falses: moreover all the church shall know, that the Lord sees the quality of every one's truth and good, and that to every one will be given according to the charity and faith which are in his works. (24.) All who have separated faith from charity, as also those with whom faith is joined with charity, and those who have not followed the interiors of the doctrine of faith alone, are exhorted especially to beware of such doctrine; (25.) and to cherish the few things which they know concerning charity and faith from the Word, and live according to them. (26.) He who fights against his own evils and falses, and is in charity and thence actually in faith, shall be enabled to overcome all evils, (27.) by obedience to the truths of the literal sense of the Word; and this by power from the Lord; even as the Lord, while in the world, overcame all evils by the divine power within him: (28.) and he shall receive intelligence and wisdom. (29.) He who understands must obey what the divine truth of the Word teaches.

CHAPTER III.

(1.) *Sardis*.—To those who are in dead worship, or in worship which is without the good of charity and the truth of faith, the Lord reveals Himself as the source of all truths, and all the knowledges of good and truth. He sees all their interiors and exteriors at once; how it is understood and believed by themselves and others that they are spiritually alive, when yet they are spiritually dead. (2.) They are accordingly warned that they should receive truths and live according to them; so that the things which relate to their worship may receive life, and thus not become extinguished; for that the interiors of their worship are not in conjunction with the Lord. (3.) Wherefore they must consider that all worship is at first natural, and becomes spiritual afterwards, by a life according to the truths of the Word: they ought to attend to these things, and give life to their dead worship; for if they are not in truths and a life according to

them, their worship will be taken from them, and they shall not know when and how this is done. (4.) That still there are among them some who have life in their worship; who are in truths, and have not defiled their worship by evils of life and falses thence derived: and that these shall live with the Lord in his spiritual kingdom, because they are thus in truths from Him. (5.) He that overcometh and is reformed, shall become spiritual and thus be saved; and shall receive divine good and divine truths from the Lord. (6.) He who understands must obey what the divine truth of the Word teaches.

(7.) *Philadelphia*.—To those who are in truths originating in good from the Lord, He reveals himself in the divine truth of his divine love, as alone omnipotent to save. (8.) He sees all their interiors and exteriors at once; He opens heaven to them, so that hell cannot prevail against them; because they know that they can do nothing from themselves, and because they live according to the commandments of the Word, and are in the true worship of the Lord. And although they are in falses as to doctrine, who say that the church is among them when yet it is not; (9.) still many who are in falses as to doctrine, provided they be not in falses originating in evil, will receive and acknowledge the truths of the New Jerusalem, and see that they who are in truths originating in good are beloved and received into heaven by the Lord. (10.) Because such have fought against evils and rejected falses, they will be protected and preserved in the day of the Last Judgment. (11.) For the Lord will certainly come, and a New Church be formed; and in the mean time they must continue in their truths and good, lest they lose that wisdom from which comes eternal felicity. (12.) They who persist in truths originating in good will thus sustain the Lord's church in heaven, and shall remain there to eternity; and the divine truth shall be written in their hearts, and the doctrine of the New Jerusalem (which will be from the divine truth of the Lord), and thus the worship of the Lord alone. (13.) He who understands must obey what the divine truth of the Word teaches.

(14.) *Laodicea*.—To those in the church who believe alternately from themselves and from the Word, and thus profane things holy, the Lord reveals himself as the living manifested Word. (15.) Who sees all their interiors and exteriors at once; how they sometimes deny that the Word is divine and holy, and at other times acknowledge it. Whereas it would be better for them either from the heart to deny the holy things of the Word and of the church, or from the heart to acknowledge them; (16.) such a state of profanation must inevitably result in utter separation from the Lord. (17.) Because they think that they possess in all abundance the knowledges of what is good and true, and have no need of

more wisdom ; and do not see the utter incoherence of all they know and think ; that they are without even understanding and voluntary affection for truth and good ; (18.) they are admonished to acquire to themselves the good of love from the Lord by means of the Word, that they may become wise, and to acquire to themselves genuine truths of wisdom ; lest the good of celestial love should be profaned and adulterated ; as also that their understanding may be healed. (19.) Such of them as do so are beloved by the Lord ; yet they cannot but be admitted into temptations, that they may fight against themselves ; and this should be done from the affection of truth, and aversion to what is false. (20.) The Lord is present to every one in the Word, and is there pressing to be received ; and teaches how he joins himself with those who believe in the Word and live according to it, and also them with Him. (21.) They who are in conjunction with the Lord by overcoming temptations, will be one with the Lord in heaven ; even as, by overcoming temptations, He and the Father are one. (22.) He who understands must obey what the divine truth of the Word teaches.

CHAPTER IV.

THE ORDINATION AND PREPARATION OF ALL THINGS IN HEAVEN FOR JUDGMENT, TO BE EXECUTED FROM AND ACCORDING TO THE WORD BY THE LORD, WHO IS THE SOLE JUDGE.

(1.) A manifestation of the ordination of the heavens preparatory to the Last Judgment about to be executed by the Lord according to the divine truths of his Word ; attended with divine influx, and thence an elevation of the mind, followed by manifest perception, and a consequent revelation of things to come. (2.) And a spiritual state was induced, accompanied by a representation of Judgment, and of the Lord as the Only Judge. (3.) And He appeared as to his divine wisdom and love in ultimates. (4.) And there was in heaven an ordination of all by the divine truth of the Word, and they were in wisdom originating in love, (5.) attended with illumination, perception, and instruction from the Lord through the divine truth proceeding from Him concerning the New Church in heaven and earth.

(6.) And there appeared the new heaven of Christians who are in general truths derived from the literal sense of the Word : also the Word, full of divine wisdom, from its first principles to its ultimates and de-

fences. (7.) And the divine truth of the Word was revealed as to power, as to affection, as to wisdom, and as to knowledge and thence understanding. (8.) And its powers and defences became manifested, and the divine wisdom in its natural sense, derived from its spiritual and celestial senses; how that the Word continually teaches of the Lord that He is the only God, and that He alone is to be worshipped. (9.) For the Word ascribes all truth, all good, all worship to the Lord, the Judge; who alone is life, and from whom alone is life eternal. (10.) And all in heaven worship and humble themselves before the Lord, and acknowledge that all their wisdom is from Him alone; (11.) confessing that the kingdom is the Lord's by merit and justice, for that all things are made and formed, and men reformed and regenerated, from the divine love of the Lord, by the divine wisdom of his Word.

CHAPTER V.

THAT THE LORD IN HIS DIVINE HUMANITY WILL EXECUTE JUDGMENT OUT OF THE WORD AND ACCORDING TO IT, BECAUSE HE HIMSELF IS THE WORD; AND THAT THIS IS ACKNOWLEDGED BY ALL IN HEAVEN.

(1.) And perception concerning the Lord was given, as to his divinity from eternity, his omnipotence, and omniscience; and as to the Word, how it was entirely hidden from angels and men. (2.) And divine truth from the Lord influenced and searched most interiorly the thoughts of angels and men; awakening an inquiry as to the power of knowing the states of life of all in the heavens and on the earths, and of judging every one according thereto. (3.) And no one in the superior or inferior heavens was able to know the states of the life of all, and to judge every one accordingly, not even in the slightest degree. (4.) And there was grief of heart; because, if no one could do it, all must perish. (5.) And consolation was given, with assurance, that the Lord, who by his own power subdued the hells, and REDUCED ALL THINGS TO ORDER *when He was in the world*, by the divine good united to the divine truth in his Humanity; was able to know and to judge every one according to his state. (6.) And from the inmost and thence in all things of heaven, the Word, and the church, the Lord appeared as to his Humanity, which is denied by the church, yet which possesses all power, omniscience, and wisdom; from which wisdom is derived divine truth throughout the whole world wherever there is any religion. (7.) For the Lord as to his Divine Humanity is the Word, and

this by virtue of the divinity within him ; wherefore He will execute judgment from his Divine Humanity. (8.) And when it was appointed to execute the Judgment, and thus to REDUCE ALL THINGS IN THE HEAVENS AND EARTHS TO ORDER, there was humiliation and adoration of the Lord by the superior heavens, and confession of the Lord's Divine Humanity from spiritual truths and goods, which are the thoughts of faith originating in affections of charity with those who worship the Lord. (9.) And they acknowledged and glorified the Lord as the only Judge, Redeemer, and Saviour, thus as the God of heaven and earth ; who alone can know the states of life of all, and judge every man according to his life ; delivering from the power of hell, and saving, by conjunction with himself, all those in the church or in any religion who are in truths as to doctrine, and in good as to life : (10.) inspiring them with wisdom from divine truths and with love from divine good, and thus leading them into his kingdom, He being in them and they in Him. (11.) And there was confession and glorification of the Lord by the angels of the inferior heavens ; (12.) who confessed from the heart that, although it was denied, yet to the Lord as to his Divine Humanity belong omnipotence, omniscience, and divine good and truth, which are all in Him and from Him in them. (13.) And there was confession and glorification of the Lord by the angels of the lowest heaven, that in Him from eternity and thence in his Divine Humanity, is the all of heaven and the church, the divine good, and divine truth, and divine power. (14.) And there was divine confirmation from the Word, and humiliation before the Lord, and adoration of Him by all in the heavens, in whom and from whom is everlasting life.

CHAPTER VI.

THE EXPLORATION OF THOSE ON WHOM THE LAST JUDGMENT IS TO BE EXECUTED ; WHICH EXPLORATION IS MADE TO DISCOVER THE QUALITY OF THEIR UNDERSTANDING OF THE WORD, AND THENCE THE QUALITY OF THEIR LIFE. THAT THEY CONSIST OF SUCH AS ARE IN TRUTHS ORIGINATING IN GOOD ; OF SUCH AS ARE WITHOUT GOOD ; OF SUCH AS ARE IN CONTEMPT OF TRUTH ; AND OF SUCH AS ARE TOTALLY VASTATED BOTH AS TO GOOD AND TRUTH.—THE STATE OF THOSE WHO ARE PRESERVED BY THE LORD FROM THE WICKED, AND WHO ARE TO BE DELIVERED

AT THE TIME OF THE LAST JUDGMENT.—THE STATE OF THOSE WHO ARE IN EVILS AND THENCE IN FALSSES.

(1.) And there followed an exploration from the Lord of all those upon whom the last judgment was to be executed, as to their understanding of the Word, and thence as to their state of life. And according to the divine truth of the Word was manifested the state of those (2.) who are in understanding of truth and good from the Word, by virtue of which they fought against the falses and evils from hell; and their warfare was manifest, with their victory over evils and falses to eternity. (3.) And there was a second manifestation of life, according to the divine truth of the Word, (4.) of those in whom the understanding of the Word is destroyed as to good, and thence as to life; which took away all charity, spiritual security, and internal tranquillity; causing intestine hatreds, infestations from the hells, and internal restlessness; and thus the destruction of truth by falses of evil. (5.) And there was a third manifestation of life, according to the divine truth of the Word, of those in whom the understanding of the Word was destroyed as to truth, and who thus held good and truth in utter indifference. (6.) And because the estimation of goodness and truth was so small as scarcely to amount to anything, it was provided by the Lord that the holy goods and truths which lie interiorly concealed in the Word, should not be violated and profaned. (7.) And there was a fourth manifestation of life, according to the divine truth of the Word, (8.) of those in whom the understanding of the Word was destroyed both as to good and as to truth; occasioning the extinction of spiritual life, and thence damnation; thus the destruction of all good in the church by falses of doctrine, by evils of life, by the love of self, and by lusts.

(9.) And there was a fifth exploration and manifestation of life by the Lord, of those who were to be saved at the Day of the Last Judgment, but in the meantime were reserved; who were hated, abused, and rejected by the wicked on account of their obedience to the truths of the Word, and their acknowledgment of the Lord's Divine Humanity. (10.) And they were grieved at heart that the Last Judgment was so protracted, and that they who offer violence to the Word and to the Lord's Divine Humanity were not removed. (11.) And there was given them a communication and conjunction with the angels who are in divine truths, and they were admonished that the Last Judgment must yet be protracted a little, until all those should be collected from all quarters, who would in like manner be hated, abused, and rejected by the wicked. (12.) And there was a sixth exploration of life by the Lord of those who are interiorly evil, and on whom the Last Judgment was to be executed; and there was a total change in the

state of the church with them, and great terror, and adulteration of the good of love, and falsification of all the truth of faith. (13.) And all the knowledges of good and truth were dispersed, by reasonings of the natural man separated from the spiritual. (14.) And they were separated from heaven and conjoined with hell; and all the good of love and truth of faith departed. (15.) And those who before separation were in the understanding of truth and good, in the science of the knowledges thereof, either from others or from themselves, and yet not in a life conformable, now plunged into evils and the falses of evil, (16.) and confirmed themselves therein, until they did not acknowledge anything divine in the Lord. (17.) And this was effected of themselves, by their separating from the good and faithful, in whose presence they were not able to abide.

CHAPTER VII.

CONCERNING THOSE WHO ARE OF THE CHRISTIAN HEAVEN, AND THEIR SEPARATION FROM THE WICKED.—THOSE WHO ARE IN LOVE TO THE LORD AND THENCE IN WISDOM, OF WHOM THE SUPERIOR HEAVENS CONSIST.—AND THOSE WHO ARE IN CHARITY AND ITS FAITH FROM THE LORD, BECAUSE THEY HAVE FOUGHT AGAINST EVILS, OF WHOM THE INFERIOR HEAVENS CONSIST.

(1.) And after these things the universal heaven was in the effort to execute the Last Judgment; but was withheld and restrained by the Lord from imparting a nearer and thus more powerful influx into inferior things where the good are in conjunction with the wicked. (2.) And all was provided and regulated by the Lord, who alone knows all and each, and can distinguish and separate them one from another. (3.) And He withheld such nearer influx into inferior things, until those were separated who are in truths originating in good from the Lord, and who thus are interiorly good. (4.) Who consist of all those who acknowledge the Lord to be the God of heaven and earth, and who live in obedience to the truths of his holy Word; (5.) namely, of those represented by Judah, who are in celestial love to the Lord; (6.) by Reuben, who are in wisdom derived from celestial love; by Gad, who are in uses of life from wisdom derived from the love of use; by Aser, who are in mutual love; by Naphthali, who are in the perception of use; by Manasses, who are in the

will of serving, and thus in action ; (7.) by Simeon, who are in spiritual love ; by Levi, who are in the affection of truth originating in good, from which is intelligence ; by Issachar, who are in the good of life ; (8.) by Zabulon, who are in the conjunction of goodness and truth ; by Joseph, who are in the doctrine of good and truth ; and by Benjamin, who are in the life of truth originating in good according to doctrine. (9.) And also, of all those who compose the ultimate heaven and the external church, whose quality is known only to the Lord ; who are all those in the Christian world not enumerated above ; who are in religion from good, and in truths from doctrine ; who hear the Lord and obey his precepts, and are in communication and conjunction with the superior heavens, by confession from divine truths, (10.) that the Lord is their Saviour.

(11.) And all in the universal heaven (12.) joined in humiliation of heart, and adoration of the Lord, in confirmation of all spiritual and celestial things proceeding from the Lord to eternity. (13.) And there was awakened an enquiry as to the quality of such, (14.) with confession that all knowledge is from the Lord. And perception was given that they are those who have been in temptations, and have fought against evils and falses ; who have purified themselves from the falses of evil by truths, and thus are reformed by the Lord. (15.) That such are in the presence of the Lord, and faithfully live according to the truths they receive from Him in his church : (16.) that hereafter neither good nor truth shall fail them, nor shall they any more lust after what is evil and false ; (17.) for that the Lord alone will teach them, and lead them by the truths of his Word to conjunction with Himself ; when they shall no longer be in combats against evils and falses, and thence in sorrow ; but in good and truths, and thus in celestial joys from the Lord.

CHAPTER VIII.

THE CHURCH OF THE REFORMED ; SHEWING THE QUALITY OF THOSE WHO ARE IN FAITH ALONE, AND THE PREPARATION OF THE SPIRITUAL HEAVEN FOR COMMUNICATION WITH THEM.—THE EXPLORATION OF THOSE WHO ARE IN THE INTERIORS OF THAT FAITH, AND OF THOSE WHO ARE IN ITS EXTERIORS : WHAT THEY ARE IN REGARD TO THE UNDERSTANDING OF THE WORD ; THAT THEY ARE IN FALSES AND THENCE IN EVILS.

(1.) And there was a seventh exploration by the Lord of the state of

the church, and thence of the life of those who are in faith alone ; and the angels of the Lord's spiritual kingdom were greatly amazed at the manifestation of their state. (2.) And the universal spiritual heaven in the Lord's presence was empowered to explore fully into their state ; (3.) and was in a state of spiritual worship, and was thus placed in conjunction with the Lord, so as not to suffer injury, (4.) and was thus protected by the Lord. (5.) And there was an influx of spiritual love, in which is celestial love, into inferior things in which were they who are in faith separate from charity ; and there followed reasonings, and confirmations of faith alone, and commotions in the church.

(6.) And all the heavens were prepared to explore the state of the church with respect to those whose religion is faith alone. (7.) And the first exploration and manifestation was of the quality of those who are interiorly in that faith ; and there was seen among them false principles from infernal love destroying good and truth, and falsifying the Word ; and all affection and perception of truth perished, thus all that is alive in faith. (8.) And the second exploration and manifestation was of those who are exteriorly in faith alone ; and there was the appearance of infernal love by which all general truths with them were falsified : (9.) and all spiritual life was extinguished, and the knowledges of good and truth from the Word serving for uses of life were destroyed among them. (10.) And the third exploration and manifestation of those whose religion is faith alone, was as to the affection and reception of truths from the Word ; and there was the appearance of self-intelligence from pride originating in infernal love, so that all the truths of the Word were totally falsified : (11.) and the infernal false principle from which their self-intelligence is derived, by thus falsifying the truths of the Word, extinguished all possibility of spiritual life. (12.) And the fourth exploration and manifestation of the life of faith alone, was as to its being in evils of false principles and in falses of evil : and by reason of evils from falses, and of falses from evils, they did not know what love is, or what faith is, or any truth ; and there was no longer any spiritual or any natural truth, serviceable for doctrine and life, from the Word with them. (13.) And there was instruction and prediction from the Lord, with deep lamentation for the damnation of those in the church, who in doctrine and life have confirmed themselves in faith separate from charity.

CHAPTER IX.

THE QUALITY OF THOSE IN THE CHURCH OF THE REFORMED, WHO ARE CALLED LEARNED AND WISE FROM THE CONFIRMATION OF FAITH SEPARATE FROM CHARITY; OF THOSE WHO ARE NOT SO LEARNED AND WISE; AND OF THOSE WHO KNOW NOTHING BUT THAT FAITH IS THE ALL BY WHICH MAN IS SAVED.

(1.) And the fifth exploration of the life of faith alone, was of those who are called learned and wise from their confirmations of faith separate from charity, and of justification and salvation by it alone. (2.) And by the light of divine truth from heaven, was disclosed to view the falses of the concupiscences of the natural man, streaming forth from evil loves, so that the light of truth became as thick darkness. (3.) And from these again proceeded falses in extremes, such as prevail with those who have become sensual, and who see and judge of all things from the fallacies of the senses; and with them was the power of persuading that their falses are truths. (4.) But the Divine Providence of the Lord so ordered, that they should not be able to take away any truth and good of faith, nor any affection and perception of them, from any others than such as are not in charity and thus not in genuine faith. (5.) And that not even from these should they be able to take away the faculty of understanding and willing what is true and good; but that they should only be able to induce stupor for a short time, by means of their persuasive powers. (6.) And they who are in faith alone will desire that the understanding and the will should be closed, and thus spiritual light and life be extinguished; but it will not be permitted. (7.) And there were appearances of those who have confirmed in themselves faith separate from charity; and they seemed to themselves to combat from the understanding of truth from the Word, as though they were conquerors; and they imagined themselves wise; (8.) and to be in the affection of truth; and sensual principles, which are the ultimates of the life of the natural man, appeared to them to have power over all things: (9.) and their reasonings from fallacies, by which they fight and prevail, appeared to them so powerful that they could not be refuted; and they reasoned ardently as if from truths of the Word fully understood; (10.) whereas they were utterly falsified, so as to produce stupor, by which for a short time they darken and fascinate the understanding, and thus deceive and captivate. (11.) And they were seen to be in the Satanic hell, who are in falses originating in concupiscences, and who by a total falsification of the Word have destroyed the church. (12.) And there were further lamentations over the devastation of the church.

(13.) And the sixth exploration of the life of faith alone, was of those who are not thought so wise, yet who place the whole of religion in faith alone, and so live as they like. (14.) And a command was heard from the Lord out of the spiritual heaven, that external restraints should be removed from them, so that the interiors of their minds might appear. (15.) And when their interiors were thus disclosed, they were seen perpetually striving to take away spiritual light and life from the men of the church; (16.) and they were filled with reasonings concerning faith alone from the great abundance of mere falses of evil, and the quality of these reasonings was manifest; (17.) namely, that they were imaginary and visionary, also that they themselves were infatuated with them; and their reasonings originated in infernal love, and self-intelligence, and the concupiscences thence proceeding; and their phantasies concerning faith alone appeared as if they were powerful, while in their thoughts and discourses, viewed interiorly, there was nothing and from them proceeded nothing, but the love of self and of the world, the pride of self-intelligence, and the lusts of what is evil and false flowing from these two sources. (18.) It is by these false notions that the men of the church perish; (19.) for their advocates prevail in confirming them, because they are in a sensual and inverted state, speaking truths with their lips but falsifying them by the leading doctrine of their religion, by which they deceive. (20.) Moreover those also who have not thus become spiritually dead, by false reasonings, self-love, the pride of self-intelligence, and the evil lusts flowing therefrom, yet who do not shun as sins the things belonging to their own selfhood, which are evils of every kind, must remain in the evils of their own concupiscences and make one with their like in hell; for their worship is principled in mere falses, in which there is nothing of spiritual and truly rational life; (21.) and the heresy of faith alone will induce on their hearts stupidity, tergiversation, and hardness, so that they cannot think anything of the precepts of the Decalogue, nor of any sin, that it ought to be shunned because it is in favor of the devil and against God.

CHAPTER X.

EXPLORATION AND MANIFESTATION OF THOSE WHO ARE IN THE CHURCHES OF THE REFORMED CONTINUED.—CONCERNING THE LORD, AS TO HIS BEING GOD OF HEAVEN AND EARTH, AND AS TO HIS HUMANITY BEING DIVINE.

(1.) And the Lord revealed himself in his divine majesty and power,

as to his divine natural and spiritual principles, his divine love and wisdom, and his divine natural principle with respect to divine love. (2.) And He operates through the medium of his Word, and has the universal church under his intuition and dominion. (3.) And He lamented greatly that the church should thus be taken from Him; and made known throughout the universal heaven the teaching of his Word, as to his being the God of heaven and earth, and his Humanity being Divine. (4.) But although these things are made manifest, they will not be received till after those who are meant by the dragon, the beast, and the false prophet, are cast out of the world of spirits, because there would be danger were they to be received before. (5.) And there was attestation from the Lord (6.) by Himself, who gives life to all that are in heaven and the church, and to everything in general and in particular with them, that there cannot be any state of the church or any church unless one God be acknowledged, and that He is the Lord. (7.) But at the final exploration and manifestation of the state of the church,—which must perish unless a New one be established by the Lord,—it will appear that it is foretold in the Word of both Testaments, but has hitherto been concealed, that after the Last Judgment is executed, the Lord's kingdom will come. (8.) And it was commanded from heaven that the doctrine of the Lord should be received; (9.) and there was an inclination of heart with many in the church to receive it. And it was declared that the acknowledgment of the Lord as the Saviour and Redeemer would be grateful and pleasing; but that the acknowledgment that He alone is God of heaven and earth, and that his Humanity is Divine, would be unpleasing and difficult to be received by reason of falsifications. (10.) And it was found to be so. (11.) And it was necessary to teach further the quality of those who are principled in faith alone.

CHAPTER XI.

THE QUALITY OF THOSE IN THE CHURCH OF THE REFORMED CONTINUED.—THAT THEY TOTALLY REJECT THE ESSENTIAL DOCTRINES OF RELIGION.—THE STATE OF THE NEW CHURCH MANIFESTED FROM THE NEW HEAVEN.

(1.) And the faculty and power of knowing and seeing the state of the church in heaven and in the world was given by the Lord; (2.) but the church on earth as it is at present, is to be removed, and is not to be the corresponding subject of our knowledge, because it is destroyed and laid

waste by evils of life, and has dispersed all the truths of the Word inso-much that none remain. (3.) And the Two Essentials of the church,—the acknowledgment of the Lord, and a life according to the commandments,—are to be taught until the end of the former church and the beginning of the New, although with grief on account of the truth not being received. (4.) These Two Essentials are the same with love and intelligence from the Lord; and whoever desires to destroy them must perish by reason of his infernal love; (5.) and whoever condemns them must for a like reason be condemned. (6.) They who reject these Two Essentials reject all spiritual truth from heaven, and thereby falsify the Word, and plunge themselves into all kinds of evils and falses in proportion, and as often, as they do so. (7.) Still, after these things had been fully declared, they who were confirmed in the internals of faith alone opposed and rejected them; (8.) and this totally, by reason of the two infernal loves, the love of dominion originating in self-love, and the love of rule originating in the pride of self-intelligence; which loves utterly reject and blaspheme the Lord's Divine Humanity. (9.) And all who were in falses of doctrine and evils of life from faith alone, when they heard of these Two Essentials of the church, condemned them; (10.) and rejoiced together, believing them to be destroyed.

(11.) But at the end of the former church and the beginning of the New, these Two Essentials, with those who receive them, were vivified by the Lord, causing in their enemies commotion of mind and consternation at their being made manifest; (12.) and such as received them were in conjunction with heaven and the Lord by the divine truth of the Word in its literal sense; and such as were in faith alone perceived them, but continued in their own false principles. (13.) And a great commotion took place among them, and they were separated from heaven and sunk into hell, and all who were in faith alone and thus made no account of charity, perished; while those who had joined somewhat of the good of charity to faith, when they saw their destruction, acknowledged the Lord, and were withdrawn for further exploration. (14.) And there was lamentation over the perverted state of the church. (15.) And there was a seventh exploration and manifestation of the state of the church, after the consummation, and at the coming of the Lord; with celebrations by the angels that heaven and the church are become the Lord's as they were from the beginning, and are now in subjection to his Divine Humanity, by which He will reign over them to eternity. (16.) And all the angels of heaven acknowledged the Lord as God of heaven and earth, and worshipped Him. (17.) And there was confession and glorification of the Lord, who alone has life and power from Himself, and rules all things in heaven and the

church. (18.) But they who were in faith alone and thence in evils of life were enraged, and infested those who were against their faith; but their destruction was come, by the execution of the Last Judgment upon all who had not spiritual life; which Judgment awarded life eternal to those who were in truths of doctrine from the Word, and in a life according to them; who loved the things which are of the Lord in a greater or lesser degree; while those were cast into hell who sought to destroy the church. (19.) And the new heaven was made manifest, and also that it consisted in conjunction with the Lord. And there were reasonings, commotions, and falsifications of good and truth in the lower spheres.

CHAPTER XII.

THE NEW CHURCH AND ITS DOCTRINE.—THOSE WHO BELIEVE IN A TRINITY OF DIVINE PERSONS, AND A DUALITY IN THE PERSON OF CHRIST, AND IN JUSTIFICATION BY FAITH ALONE.—PERSECUTION OF THE NEW CHURCH ON ACCOUNT OF ITS DOCTRINE; ITS PROTECTION BY THE LORD.

(1.) And there was a revelation from the Lord out of heaven; a representation of his New Church in heaven, which is the new heaven, and of his New Church about to be on earth, which is the New Jerusalem; and of its wisdom and intelligence from the knowledges of divine good and truth derived from the Word. (2.) And the doctrine of the New Church was about to come forth, but its reception was difficult in consequence of the resistance of those who were in faith alone. (3.) And there was a further revelation from the Lord, concerning those who make God three, and the Lord two, and separate charity from faith; who are insane from the falsification and profanation of the truths of the Word; from which they derive their power and reputed wisdom. (4.) And thus alienate all spiritual knowledge of good and truth from the church, and by applications to falses, entirely destroy them. And they endeavored to extinguish the doctrine of the New Church at its birth. (5.) But the New Church brought forth its doctrine, which by truths from the literal sense of the Word; and by rational arguments from natural light, convinced all those who were in dead worship by reason of faith separate from charity, who were willing to be convinced. And the doctrine of the New Church was protected by the Lord, and guarded by the angels of heaven. (6.) And at first it was confined to a few, viz., while provision was making

for its increase, so that it might attain to its appointed growth. (7.) And the falses of the former church fought against the truths of the New; (8.) and they were shewn to be mere falses and evils; but they were still retained, and those who held them were separated from all conjunction with heaven; (9.) and they turned from the Lord to themselves, and from heaven to the world, and thus plunged into evils of concupiscences and into falses, and perverted all things of the church; and they were cast down into the world of spirits, which is in the midst between heaven and hell, from whence there is immediate conjunction with men upon earth.

(10.) And there was joy with the angels of heaven because of the reign of the Lord in heaven and the church, and because they were victorious who believed in Him, and because those who opposed the doctrine of the New Jerusalem were removed. (11.) And victory was obtained by the divine truth of the Word, because they loved not themselves more than the Lord. (12.) And there was a new state of the inhabitants of heaven, full of joy, by reason of their conjunction with the Lord; and there was lamentation over those who are in falses of faith and evils of life, because of their conjunction with the inhabitants of earth, whom, from hatred to the New Church, they excite to persevere in their falses and evils; for they know that a new heaven and a New Church are to be formed, and that they with their like must be cast into hell. (13.) And they began to infest the New Church on earth on account of its doctrine: (14.) but divine circumspection and care were exercised towards the church, while yet confined to a few, for its protection against the craftiness of such seducers. (15.) And there were reasonings from the abundance of falses, with a view to destroy the church; (16.) but they came to nothing, before the spiritual truths of the church rationally understood. (17.) And hatred was kindled against those who acknowledge the Lord, and live according to the truths of his Word; and there were attempts to seduce the novitiates of the church. (18.) And a spiritual-natural perception was given, such as exists in the first or ultimate heaven.

CHAPTER XIII.

THE DOCTRINE AND FAITH REPRESENTED BY THE DRAGON. ITS QUALITY FIRST AMONG THE LAITY, AND THEN AMONG THE CLERGY. THE FALSIFICATION OF THE WORD BY THE CLERGY.

(1.) And there was a representation of the *Laity* in the churches of the

Reformed who are in faith alone ; and they were seen to be in insanity arising from mere falses, and to have power from falsifying the truths of the Word ; and from their self-intelligence they denied and rejected the Lord's Divine Humanity. (2.) And their heresy was destructive of the truths of the church, and full of fallacies from the literal sense of the Word not understood, and they reasoned from falses as if from truths ; and the heresy prevailed and ruled in consequence of its reception by the *Laity*. (3.) And their doctrine was found not to accord with the Word, in which good works are so often enjoined ; but it was argued that no one could do good works from himself, and that therefore obedience was impossible and not required ; and this faith was gladly received. (4.) And they acknowledged the doctrine of justification by faith without the works of the law ; and the community accepted the doctrine, declaring it excellent above all others, for that none could contradict it. (5.) And it taught what is evil and false ; and liberty was given of teaching and doing the falses and evils of that doctrine until the end of that church, and the beginning of the New. (6.) And they rejected and blasphemed the Divinity and Divine Humanity of the Lord, and the truths of his Word, and the life of heaven. (7.) And they combated the divine truths of the Word and despised them, and thus ruled all things of the church, both as to doctrine and as to life. (8.) And all others acknowledged and obeyed them as holy persons ; except those who believed in the Lord, whose Divine Humanity has been denied from the very commencement of the church. (9.) Let them attend to this who desire to attain wisdom. (10.) He who by means of this heretical doctrine misleads others from believing and living well, will himself be drawn into hell by his own evils and falses ; and he who by falses destroys the soul of another is himself destroyed by falses ; but the men of the Lord's New Church by such temptations are explored as to the quality of their life and faith.

(11.) And there was a representation of the *Clergy* who are in faith alone ; how they speak, teach, and write from the Word, as if what they thus taught was the Lord's divine truth, when yet it is truth falsified : (12.) how they confirm those tenets, which thus derive influence and authority, and become established as sacred in the church ; (13.) how they testify that the things they teach are true, although they are false ; and how they make them appear to be truths, (14.) and by their testimony lead the men of the church into their errors, causing them to receive the doctrine of faith alone ; (15.) and it was permitted them to confirm that doctrine by means of the Word, so that they pronounce damnation against all who do not acknowledge it. (16.) And all in that church, whatsoever their condition, learning, and intelligence, are received only as they re-

ceive that doctrine in faith and love; (17.) and it is not lawful for any one to teach from the Word, unless he acknowledges it, and holds to the belief and love thereof. (18.) It is the part of a wise man to see and understand the nature of the doctrine and faith of the Clergy concerning God and salvation. Let him who is in illustration from the Lord know the quality of their confirmations from the Word of that doctrine and faith; for it is the wisdom of all the truth of good in the Word totally destroyed.

CHAPTER XIV.

THE NEW CHRISTIAN HEAVEN.—THE LORD'S COMING PROCLAIMED.—
AN EXHORTATION TO RENOUNCE THE DOCTRINE OF FAITH SEPA-
RATE FROM CHARITY.—AN EXPLORATION OF THOSE WHO HOLD
IT, AND A MANIFESTATION THAT THEIR WORKS ARE EVIL.

(1.) And the Lord revealed himself in the new heaven, formed of those in the Christian churches who had worshipped Him alone as God of heaven and earth, and lived from truths of doctrine originating in the good of love; and who acknowledged the Lord's Divinity and Divine Humanity from love and faith in them. (2.) And there was a manifestation of divine truths from divine love, and confession of the Lord from joy of heart by the spiritual angels in the inferior heavens, (3.) and celebration and glorification before Him and before the angels of the superior heavens; and no others could understand, and thereby from love and faith acknowledge, the Lord as the only God of heaven and earth, but those who are received by Him into his new heaven, who are all such as were capable of being regenerated by the Lord and thus redeemed in the world. (4.) These are they who have not adulterated the truths of the church, and defiled themselves with the falses of faith, but have loved truths because they are true; and they are conjoined to the Lord by love and faith in Him, because they have lived according to his commandments; for they were redeemed by Him, and are the beginning of the Christian heaven, which acknowledges one God, in whom is a Trinity, and that He is the Lord; (5.) and who do not, from cunning and design, speak and persuade to what is false and evil, for they are principled in truths originating in good from the Lord.

(6.) And the Lord's advent was proclaimed, and that of his New Church, to all who from religion are in good, and from doctrine in truths;

(7.) with admonition not to do evil, because this is against the Lord, but to acknowledge from the heart that all the truth of the Word is from Him, and that according to it every man will be judged; and to worship Him as the Creator, Saviour, and Redeemer, from whom alone the angelic heaven, the church, and all things exist. (8.) And it was declared that the Roman Catholic religion as to its tenets and doctrinals is dispersed; because by profanations of the Word, and adulterations of the good and truth of the church, she seduced all whom she could subject to her dominion. (9.) And there was a further manifestation of the quality of those who receive the doctrine of justification and salvation by faith alone; that they who confirm themselves in it, and live according to it, (10.) falsify the goods and truths of the Word, and tincture their lives with such falsifications; (11.) and so fall into self-love and the love of the world and their derivative lusts, and thence into the pride of self-intelligence and the torment of hell; thus into a perpetual state of things undelightful, in the case of those who are confirmed in that faith and live according to it. (12.) But the men of the Lord's church, by temptations arising from such, are searched and tried as to their quality in regard to a life according to the commandments of the Word and faith in the Lord. (13.) And there was prediction from the Lord concerning the state of those after death who will be of his New Church; that they who suffer temptations on account of their faith in the Lord and their life according to his precepts, will receive life eternal; and the divine truth of the Word confirms that they who are afflicted in soul and crucified in the flesh on this account, shall have peace in the Lord, according as they have loved and believed and thence acted and spoken.

(14.) And the Lord revealed himself as the Word, by the divine wisdom of his divine love, and his divine truth in activity. (15.) And there was supplication of the angelic heaven to the Lord, that He would make an end, and execute judgment, for that the church had now arrived at its last state. (16.) And it was ended, for there was no longer any divine truth therein. (17.) And the heavens of the Lord's spiritual kingdom were disclosed, and the divine truth of the Word with them; (18.) and the heavens of the Lord's celestial kingdom which are in the good of love from Him: and by them the Lord operated from the divine good of his love through the divine truth of his Word, upon all the works of charity and faith among the men of the Christian church, because its last state had arrived. (19.) And there was an exploration of the quality of their works, which were evil. (20.) And the exploration was made from the divine truths of the Word, into the quality of the works resulting from faith alone; and there was perceived violence to the Word by direful falsifications of truth, and the understandings of men so closed thereby that they

were scarcely capable any longer of being taught, and thus led of the Lord, by divine truths; for they had become to them mere fables of evil.

CHAPTER XV.

PREPARATION FOR DISCLOSING THE LAST STATE OF THE CHURCH.

(1.) And there was a further manifestation from the Lord of the quality of the church on earth as to love and faith; and the evils and fables of its last state were universally disclosed, with the devastation of the church flowing therefrom, and its consequent end. (2.) And there was seen the ultimate boundary of the spiritual world, where are collected those who had some religion and worship, but no good of life; and there were those who had rejected faith alone, and thus had not acknowledged and imbibed its fables, nor falsified the Word; and they were in the boundary of the Christian heaven, having the faith of charity. (3.) And they from affection made confession of the necessity of a life according to the Ten Commandments, and of belief in the Divinity of the Lord's Humanity; declaring that all things in heaven, in the church, and in the world, are created and upheld by Him from his divine love by his divine wisdom; and that all things which proceed from him are just and true, because He is divine good and truth itself in heaven and in the church; (4.) that He alone is to be loved and worshipped, because he is the Word and the Truth, and from him is illumination: and all who are in the good of love and charity will acknowledge Him to be the only God, as the truths of the Word when understood plainly testify.

(5.) And the inmost of heaven was disclosed, where the Lord is in his holiness in the Word, and in the Law of the Ten Commandments. (6.) And there was preparation from the Lord to operate by influx from the inmost heaven into the church, that its evils and fables might be universally disclosed, and thus the wicked be separated from the good; and this by means of the genuine truths and goods of the Word, (7.) taken from its literal sense, which had been utterly profaned and adulterated. (8.) And the inmost heaven was filled with the Lord's divine spiritual and celestial truth, to such a degree that its direct influx could not be supported until after the devastation and end of the church.

CHAPTER XVI.

THE EVILS AND FALSIES IN THE CHURCH OF THE REFORMED
DISCOVERED BY INFLUX FROM HEAVEN.

(1.) And there was influx from the Lord through the inmost heaven into those who are in faith alone as to doctrine and life. (2.) And the first influx was into those who are in the interiors of the doctrine of justification by faith alone, who are the Clergy; and there were seen interior evils and falses destructive of all good and truth in the church, among those who live a life of faith only and receive that doctrine. (3.) And the second influx was into those who are in the externals of faith alone, who are the Laity; and there were seen the infernal falses among them, by which every truth of the Word, of the church, and of faith, was extinguished. (4.) And the third influx was into their understanding of the Word, the truths of which were utterly falsified; (5.) and the divine truth of the Word made manifest that this was of the Divine Providence of the Lord, that so the Word itself should not be profaned; (6.) for the doctrine of faith alone, when received, perverts all true doctrines of the Word, and they who confirm themselves in such falsifications, are permitted to imbibe them in their lives, (7.) and thus to withdraw themselves from the divine good of the Word as manifested by the essential divine truth. (8.) And the fourth influx was into their love; and love to the Lord tormented them, because they were in the concupiscences of evil from the delight of the love thereof. (9.) And by reason of the delight of self-love originating in grievous concupiscences of evil, they rejected the Lord's Divine Humanity, from which nevertheless flow all good of love and truth of faith; and they confirmed themselves in such rejection. (10.) And the fifth influx was into their faith; and there was nothing but falses, and they could not endure truths. (11.) And they could not acknowledge the Lord as the only God of heaven and earth, on account of repugnance arising from interior falses and evils; nor, although instructed from the Word, would they relinquish their falses of faith and evils of life. (12.) And the sixth influx was into their interior reasonings, by which they confirm themselves in faith alone; and their reasonings were destroyed before those who were in truths originating in good from the Lord, who are to be brought into the New Church. (13.) And it was perceived that from their theology, founded upon the doctrine of a Trinity of divine Persons and upon that of Justification by faith alone without good works, there resulted mere reasonings and cupidities of falsifying truths, (14.) and attestations that their falses are truths, exciting all those in the church who are in falses to oppose the truths of the New Church.

(15.) And there was proclaimed the advent of the Lord and of heaven, to those who look to him and continue in a life according to his commandments; admonishing them not to be with those who are without truths, lest infernal loves should appear. (16.) And there was preparation by those who were in a love of dominion and pre-eminence, for combat of falses against truths; and a desire to destroy the New Church. (17.) And the seventh influx was into all things belonging to them at once; whereby it was made manifest that all things of the church were devastated, and that the Last Judgment was now at hand. (18.) And there were reasonings, falsifications of truth, and arguings originating in the falses of evil; and as it were concussions, paroxysms, inversions, and distractions of all things relating to the church. (19.) And the doctrine of the church was entirely destroyed by this influx, and in like manner all its heresies, as also the tenets of the Roman Catholic religion. (20.) And there was no longer any truth of faith or good of love; (21.) but direful and atrocious falses whereby every truth of the Word and consequently of the church was laid waste. And in consequence of having confirmed themselves in such falses, they had denied truths to such a degree, as not to be able to acknowledge them, by reason of repugnance arising from interior falses and evils.

CHAPTER XVII.

THE ROMAN CATHOLIC RELIGION.—THAT IT HAD FALSIFIED THE WORD AND PERVERTED ALL THINGS OF THE CHURCH AMONG THOSE SUBJECT TO ITS DOMINION.

(1.) And there was influx and revelation from the Lord through the inmost of heaven, concerning the Roman Catholic religion, with respect to its profanations and adulterations of the truths of the Word. (2.) For it had adulterated the truths and good of the church which are derived from the Word; and produced insanity in spiritual things in consequence of such adulterations. (3.) And a perception was given of the state of those with whom all things of the church were devastated, and of the quality of the Roman Catholic religion founded on the profanation of the Word; that it derived from the Word intelligence, at first holy, afterwards without holiness, and at last mere insanity; and much power from the Word. (4.) And they had externally among them divine celestial and

spiritual good and truth from the Word, and the knowledges thereof. (5.) And the interior hidden quality of that religion was revealed; and it was seen that, in consequence of its originating from self-love and thence the love of dominion over the holy things of heaven and the church, thus over all things relating to the Lord and his Word, it defiled and profaned them: (6.) and that it was in a state of insanity in consequence of the adulteration and profanation of the divine truths and good of the Lord, of the Word, and thence of the church. And there was astonishment that this religion should be such interiorly, when nevertheless it appears so different exteriorly. (7.) And discovery was made of the reason. (8.) And it was seen that the Word was acknowledged among them to be holy, and yet in reality not acknowledged; that they sometimes deliberated concerning the reception and reading of the Word by the Laity, but that it was rejected; they also who thus aspired to exercise dominion over heaven and earth, were amazed that the Word, although so rejected by them, should still exist. (9.) This is the meaning and interpretation of the things which were seen, for the use of those who are interiorly wise. (10.) The divine goods and truths of the Word, upon which that religion is founded, are in time destroyed, and at length profaned; for all are destroyed except this, that to the Lord belongs all power in heaven and on earth; and this also, (which has not yet come into discussion, but which when it is will be rejected,) namely, that the Lord's Humanity is Divine. (11.) And the Word, which is essential divine good and truth, is taken from the Laity and common people, lest the profanations and adulterations of it by their leaders should be perceived, and they should withdraw themselves on that account. (12.) But there is power from truths among those who are only partially under the Papal dominion, who have not yet formed themselves into a separate church; for among these the Word has power, and they through the Word; and they have an appearance of being in its divine truths. (13.) And they unanimously acknowledge that there is no government or dominion over the church except through the Word. (14.) But they will deny the Lord's Divine Humanity; yet He will convince them that He is God of heaven and earth, and is the Word; and they who consequently worship Him alone, will go to heaven; whether such as are in the externals of the church or in its internals and inmost principles. (15.) Those who are under the Papal dominion are indeed principled in truths of the Word, but variously adulterated and profaned, according to the varieties of their doctrine and discipline, and of their religion and confession. (16.) Moreover those among the Protestants who are in the power of divine truths from the Word, and who have entirely cast off the yoke of Popery, will divest themselves of its falses and evils, and hate and

condemn them, and desecrate the religion itself, and root it out from among them. (17.) And this in judgment from the Lord upon the Roman Catholic church; and they will unanimously determine to acknowledge the Word, and thereupon to found the church, so that all things should be fulfilled which are foretold concerning them. (18.) Yet the Roman Catholic religion will still prevail as to doctrine, and in some measure even among the Reformed, although they are not under its dominion.

CHAPTER XVIII.

THE ROMAN CATHOLIC RELIGION.—ITS ADULTERATIONS AND PROFANATIONS OF THE WORD, AND THENCE OF THE CHURCH.—THOSE WHO ARE SUPREME THEREIN, AND THOSE WHO ARE INFERIOR.—JOY OF THE ANGELS ON ACCOUNT OF ITS REMOVAL.—ITS DESTRUCTION IN THE SPIRITUAL WORLD IN CONSEQUENCE OF ITS BEING WITHOUT TRUTH, AND THUS WITHOUT CONJUNCTION OF THINGS GOOD AND TRUE WHICH CONSTITUTES A CHURCH.

(1.) And there was a strong influx from the Lord out of heaven by divine truth, whereby his church was in celestial light. (2.) And it was made known that, by the divine power of the Lord, all who were in the love of dominion, were destroyed in the spiritual world, and cast into their respective hells, which are the hells of the lusts of dominion from the burning incitements of self-love, and of profaning the truths of heaven from the spurious zeal of that love: for the evils of the will and thence of the actions, the falses of the thoughts and thence of the councils, of such as are in those hells, are diabolical; because they are turned away from the Lord to themselves. (3.) For they fabricated abominable tenets, which are the adulterations and profanations of what is good and true in the Word; and caused all who were born and educated in the kingdoms under their dominion to receive them; and the superior and inferior orders in that hierarchy, by their dominion over holy things, aspired to divine majesty and super-royal glory, and continually aimed at establishing their dominion, by multiplying monasteries, possessions, and treasures, and thus procuring to themselves mere corporeal and natural pleasures.

(4.) And there was an exhortation from the Lord to all, whether of that religion or not, to take heed not to connect themselves with it by acknowledgment and affection, lest their souls should become joined with its abominations and perish; (5.) for its evils and falses infest the heavens,

which the Lord will nevertheless protect from their violence. (6.) And they will receive just retribution and punishment; for the evils and fables, by which they have seduced and destroyed others, will return upon themselves in like measure. (7.) In proportion to their elation of heart from the glory of dominion, and their exultation of mind and body resulting from riches, will they experience internal grief; by becoming contemptible, and reduced to indigence and misery; which things will befall them because they are full of confidence that they shall reign for ever, and be their own protectors, and that they can never be deprived of their power and possessions. (8.) For at the Last Judgment the consequence of the evils they have committed will return upon themselves, namely, infernal life, internal grief, and the privation of the understanding of all truth; and they will cherish hatred against the Lord and against his heaven and church, because they will see that He alone governs all things in heaven and on earth, and not any created man in the least degree from himself. (9.) And there will be interior grief with those who, in virtue of the falsified and adulterated truths of the Word, were in dominion and its delights, when they see all things of the church consigned to destruction induced by their own profanations. (10.) And they will be filled with fear of punishment, and with grievous lamentation that this religion, so strongly fortified, could be subverted so unexpectedly and so totally; (11.) and in like manner the inferior orders who minister and make a trade of holy things, shall grieve because their tenets are no longer acknowledged to be sacred. (12.) For they are no longer in possession of good and truths, either spiritual, celestial, natural, or scientific; (13.) nor in any worship from any good and truth corresponding; nor in any understanding of the Word and its doctrine, according to the goods and truths of its literal sense. (14.) And all the beatitudes and felicities of heaven, even those of an external nature, such as they covet, will entirely flee from them. (15.) And those who by various dispensations and promises of heavenly joys have enriched themselves, will be filled with fear of retribution; (16.) and with great lamentation, that their magnificence and lucrative revenues are so suddenly and totally destroyed. (17.) And the Laity of all degrees of dignity, even to the common people, who are attached to that religion, and love and venerate it, although merely in its exteriors, (18.) mourned over the condemnation of their religion, which they thought supereminent above all others. (19.) And they lamented sorely that so eminent a religion, whereby all had propitiation and pardon who were willing to buy, should thus be made desolate.

(20.) But the angels of heaven, and those men of the church who were in goods and truths from the Word, rejoiced in their hearts, that those who

were in the evils and fables of that religion, were removed and rejected. (21.) And there was a strong influx from the Lord out of heaven, proclaiming that that religion with all its adulterated goods and truths should be cast headlong into hell, never to appear in the sight of angels any more; (22.) for among its votaries there was no more any affection of spiritual or celestial good and truth; any understanding of spiritual truth; any inquiry after, examination, or confirmation of spiritual truth; (23.) any illumination whatever, or perception of spiritual truth, from the Lord; or any conjunction of good and truth; because the superiors in that hierarchy by their arbitrary power made a trade of all things of religion; and by their abominable arts and schemes diverted the minds of all from the holy worship of the Lord, to the profane worship of living and dead men and of idols. (24.) Such was the religion which adulterated and profaned every truth of the Word, and consequently of the church, and thus spread fables throughout the whole Christian world.

CHAPTER XIX.

GLORIFICATION OF THE LORD BY THE ANGELS OF HEAVEN ON ACCOUNT OF THE REMOVAL OF THE ROMAN CATHOLIC RELIGION.
—ANNUNCIATION OF THE LORD'S ADVENT AND OF A NEW CHURCH FROM HIM.—THE OPENING OF THE SPIRITUAL SENSE OF THE WORD.—ALL MEN CALLED TO THE NEW CHURCH.—THE OPPOSITION OF THOSE WHO ARE IN FAITH ALONE; AND THEIR REMOVAL AND DAMNATION.

(1.) And there was thanksgiving, confession, and celebration of the Lord by the angels of the inferior heavens, that now there was salvation from Hell, because of the reception of divine truth and good by his divine power. (2.) For in justice the profane Babylonian religion was condemned for destroying the Lord's church by foul adulterations of the Word; thus incurring retribution for the mischief and violence offered to the souls of those who worship the Lord. (3.) And there was thanksgiving and celebration of the Lord, for joy that this profane religion was condemned to eternity; (4.) and adoration of the Lord as the God of heaven and earth and the Judge of the universe, by the angels of the superior heavens, and confirmation thereof by the angels of the inferior heavens. (5.) And there was influx from the Lord into heaven, and consequent unanimity among the angels, teaching that all who are in the good of love ought to

worship the Lord as the only God of heaven, both those who are in a lesser and those who are in a greater degree of worship from truths of faith and good of love. (6.) And the angels of the lowest heaven, and the angels of the middle heaven, and the angels of the highest heaven, rejoiced that in the church which was now about to come, the Lord alone reigned. (7.) And they rejoiced from the soul and heart, and glorified the Lord, because from thenceforth a full marriage of Him with the church was effected; and those who were to be of his church, which is the New Jerusalem, would be collected, initiated, and instructed (8.) through the Word in pure and genuine truths from Him; for, by truths from the Word, those who are of the Lord's church acquire the good of life. (9.) And it was perceived that it would be known on earth, that they have eternal life who receive the things which belong to that church: (10.) also that the angels of heaven are not to be worshipped and invoked, because they have nothing essentially divine in them, but are associated with men, *i. e.*, such as worship the Lord, as brethren with brethren; for the acknowledgment of the Lord and a life according to his precepts, constitute in a universal sense the all of the Word and of doctrine derived from it. (11.) And there was a revelation of the spiritual or interior meaning of the Word, which is the coming of the Lord; for He is the Divine Good and Truth itself, and from these he executes judgment; (12.) and his divine truth is from love, and the truths of the Word are from Him; but what the Word is in its spiritual and celestial sense, no one sees but the Lord and those to whom He reveals it. (13.) And the divine truth was seen in its ultimate sense, or that of the letter, to which violence had been offered; (14.) together with the angels of the new Christian heaven, who were conjoined with the Lord by the interior understanding of the Word, and were thus in pure and genuine truths. (15.) And there was a dispersion of falses by doctrine thence from the Lord, so that all who had been in dead faith and who were willing might be convinced by the truths of the literal sense of the Word and by rational arguments; for the Lord alone sustains all the evils of the church, and all the violence offered to the Word, and thereby to Himself. (16.) And He teaches by the Word, what he is, that he is the divine truth of divine wisdom, and the divine good of divine love, thus that He is the God of the universe.

(17.) And the Lord from divine love and thus from divine zeal, calls and invites all, who are in the spiritual affection of truth and who think of heaven, to the New Church and to conjunction with Himself, thus to eternal life; (18.) that they may appropriate good from the Lord by means of the truths of the Word and of doctrine derived therefrom, in every sense, degree, and kind. (19.) But all the interiorly wicked, who

have confirmed themselves in faith alone, with their leading men and adherents, were seen to oppose the divine truths of the Lord in his Word, and infest those who are of his New Church; (20.) and all who had so lived and taught, whether of the Laity and common people or of the Clergy and learned, were cast into hell, where are those who are principled in the love of falses and at the same time in the lusts of evil. (21.) And all those of the various heresies among the Reformed, who had not lived according to the commandments of the Lord in the Word which they knew, being judged according to the Word, perished; and the infernal genii fed, as it were upon the concupiscences of evil which constitute their selfhood.

CHAPTER XX.

THE REMOVAL OF THOSE WHO ARE IN FAITH ALONE.—THE SALVATION OF THOSE WHO WORSHIP THE LORD AND SHUN EVILS AS SINS.—JUDGMENT OF THOSE IN WHOSE WORSHIP THERE IS NO RELIGION.

(1.) And a perception was given of the Lord's operation upon lower principles, with respect to his divine power of shutting and opening, and of binding and loosing. (2.) And they were withheld who are in faith alone; who think sensually and not spiritually on matters of religion; who are in evils as to life, and in falses as to doctrine; and they were withdrawn and separated from the rest in the world of spirits. (3.) And they were entirely removed; and all communication between them and others was prevented, lest they should inspire into those who were to be taken up into heaven, anything of their heresy; but this was for a season, until they were taken up by the Lord into heaven who are in truths originating in good; after which those who are in faith alone were to be loosed for a short time, and communication opened between them and others. (4.) And to them the truths of the Word, according to which all are judged, were opened; and they who had been preserved by the Lord that they might not be seduced, were taken up from the earth beneath; and were rejected by those who are principled in falses from self-derived intelligence, because they worshipped the Lord and lived according to the truths of his Word, and did not acknowledge and receive the doctrine of faith alone, but had already for some time been in conjunction with the Lord and his kingdom. (5.) And besides these, none remaining were taken up into heaven, till after those who are in faith alone were loosed, when their quality would be proved and explored; for salvation and life eternal consist

primarily in worshipping the Lord and living according to his commandments, because thus conjunction is effected with the Lord and consociation with the angels of heaven. (6.) Those who are thus taken to heaven, enjoy the felicity of life eternal and illustration in consequence of conjunction with the Lord; and they are preserved from the condemnation of the wicked, and kept by Him in the good of love and thence in the truths of wisdom; for these are already with Him in heaven, while the rest who have not yet received heavenly life from the Word remain in the world of spirits. (7.) And after those who had been concealed and preserved in the lower earth, were taken up by the Lord into heaven, and the new heavens thus increased by their numbers, all who had confirmed themselves in the falses of faith were let loose; and it was perceived that they would draw to their party all throughout the universal world of spirits who had lived in external natural worship alone, and in no internal spiritual worship, and would stir them up against those who worshipped the Lord and lived according to his commandments. (9.) And they were a great multitude; and being incited by those who were in faith alone, they spurned every truth of the New Church and especially its doctrine of the Lord and of life; and were destroyed by the concupiscences of infernal love; while those who were in evils as to life and falses as to doctrine, were cast into hell.

(10.) And now was consummated by the Lord the general Judgment upon all the former heavens, consisting of such as were in civil and moral good but in no spiritual good; who resembled Christians in externals, but in internals were devils; which heavens, with their earth, were totally dissolved, so that nothing could be seen of them any more. (12.) And all who had died from the earth, and were now with those who were in the world of spirits, of whatever condition and quality, were assembled by the Lord; and the interiors of the minds of all being disclosed, and by the influx of light and heat from heaven the quality of both the wicked and the good being perceived as to their affections and thoughts; all were judged according to their internal life in externals. (13.) All the external or natural men of the church received judgment; and those who were impious at heart, who in themselves were Devils and Satans; were all judged according to their internal life in externals. (14.) And the impious at heart were finally cast into hell, with those who are in the love of evil, and thence in the love of falses originating in evil; (15.) for this is spiritual death, thus damnation; and all who do not live according to the Lord's commandments in his Word and do not believe in Him, are condemned.

CHAPTER XXI.

STATE OF HEAVEN AND THE CHURCH AFTER THE LAST JUDGMENT.—

A NEW HEAVEN AND A NEW CHURCH ON EARTH, WORSHIPPING THE LORD: ITS CONJUNCTION WITH HIM.—ITS INTELLIGENCE DERIVED FROM THE WORD; ITS DOCTRINE THENCE, AND ITS QUALITIES.

(1.) And there was seen a New Heaven, formed by the Lord from out of those who had worshipped Him and lived according to his commandments in the Word, with whom also are all the infants of Christians; and the false heavens and earth which were previously formed, not by the Lord, but by those who had come out of Christendom into the spiritual world, were all dispersed at the day of the Last Judgment; and in like manner the more external of these collected from among Christians since the first establishment of the church. (2.) And there was seen the New Church as established by the Lord at the end of the former church; which will be consociated with the new heaven in divine truths as to doctrine and as to life, and conjoined with Him by his Word. (3.) And a perception was given by the Lord from his love, that He himself will now be present among men in his Divine Humanity, and that there will be conjunction with Him; (4.) that He will take from them all grief of mind and fear of damnation on account of evils and falses from hell, and of temptations arising from them; and they shall not remember them, because those who are in faith alone and had occasioned them, were cast out. (5.) And the Lord confirmed all things respecting the New Heaven and the New Church after the Last Judgment; (6.) that it is of divine truth, that He is God of heaven and earth, and that all things were made by Him, and are governed and guided by his Divine Providence; and that to those who desire truths from any spiritual use, He will give from himself, through the Word, all things conducive thereto. (7.) They who overcome evils in themselves, and do not yield when tempted by the Babylonians and Dragonists, will go to heaven, and thus live in the Lord and the Lord in them. (8.) But all who are not in faith, nor in charity, but in evils of every kind; all who make no account of the commandments of the Decalogue, and do not shun evils therein mentioned as sins, and who thus live in them, have their portion in hell where are the lusts of falses and the lusts of evil, which is damnation.

(9.) And there was influx and manifestation from the Lord out of the inmost heaven, concerning the New Church which is to be conjoined with the Lord by his Word. (10.) And an interior spiritual perception was

opened, before which was manifested the Lord's New Church as to its doctrine ; (11.) in which church the Word will be understood in the translucence of its spiritual sense ; (12.) and in its literal sense, from which the doctrine of the New Church is derived, will be seen all the knowledges of truth and good from the Word by which man is introduced into the church ; and in them the divine truths and good of heaven, which are also those of the church, and guards to prevent any one from entering unless he be in them from the Lord. (13.) And the knowledges of truth and good, in which is spiritual life through heaven from the Lord, are for those who are more or less in the affection of goodness and truth. (14.) For the Word in its literal sense contains all the particulars of the doctrine of the New Church, concerning the Lord and a life according to his commandments. (15.) And to those who are in the good of love, there is given by the Lord the faculty of knowing and understanding the quality of the Lord's New Church as to doctrine and its introductory truths, and as to the Word from which they are derived. (16.) And its doctrine is founded in justice, and the good and truth of the church make one like essence and form. (17.) And its quality was seen to be such that all things belonging to it proceeded from the good of love ; and the quality of its understanding of the literal sense of the Word was such, that it made one with heaven ; (18.) and every divine truth therein was translucent from the spiritual sense, whence all things of the church were from the good of love flowing in with light out of heaven from the Lord. (19.) And all things of the doctrine of the New Jerusalem taken from the literal sense of the Word, with those who are therein, will appear in light according to reception ; (20.) and refer to the love of God and of the neighbor as the foundations of religion. (21.) And the acknowledgment and knowledge of the Lord conjoin into one all the knowledges of truth and good derived from the Word ; and every truth of the church and of its doctrine is from the good of love flowing in with light from the Lord. (22.) And there will not be any external separated from what is internal ; because the Lord himself in his Divine Humanity, from whom is everything of the church, is alone approached, worshipped, and adored. (23.) And the men of the church will not be principled in self-love and in self-intelligence, and thus in natural light alone ; but in spiritual light, from the divine truth of the Word derived from the Lord alone. (24.) And all who are in good of life and believe in the Lord, will there live according to divine truths, and will see them inwardly in themselves as the eye sees objects ; and all who are in the truths of wisdom from spiritual good, will there confess the Lord and ascribe to Him every truth and every good that is in them. (25.) And there will be continually received into the New Jerusalem, those who are in truths originating in

the good of love from the Lord ; for there are no falses of faith there ; and those who enter will bring with them the confession, acknowledgment, and belief, that He is God of heaven and earth, and that every truth of the church and every good of religion is from Him. (26.) And no one will be received who adulterates the good and falsifies the truths of the Word, and does evil from confirmation, thus from falses ; nor will any be received but those who believe in the Lord and live according to the precepts of his Word.

CHAPTER XXII.

THE NEW CHURCH AS TO ITS INTELLIGENCE ORIGINATING IN DIVINE TRUTHS FROM THE LORD.—THE APOCALYPSE MANIFESTED FROM THE LORD.—THE COMING OF THE LORD, AND HIS CONJUNCTION WITH THOSE WHO BELIEVE IN HIM AND LIVE ACCORDING TO HIS COMMANDMENTS.

(1.) And the Apocalypse was seen opened and explained as to its spiritual sense ; in which divine truths are revealed in abundance from the Lord, for the use of those who will be in his New Church, which is the New Jerusalem. (2.) And in the inmost of the truths of doctrine and thence of life, was seen the Lord in his divine love, from whom proceeds all the good that man does apparently as from himself ; for the Lord produces good in man according to every state of truth in him, and also rational truths by which those who are in evils and thence in falses are led to think sanely and to live morally. (3.) And there will not be any who are separated from the Lord, because He himself will reign there ; and they who are in truths of the Word from Him, and do his commandments, will be with Him, for they are conjoined with Him. (4.) And they will turn themselves to the Lord, and He will turn himself to them ; because they are conjoined by love. (5.) And there will not be any falses of faith ; and men will not be in knowledges concerning God from natural light which is from their own intelligence, and from glory originating in pride, but will be in the spiritual light of the Word from the Lord alone ; and they will be in the Lord's kingdom, and in conjunction with Him to eternity. (6.) And this may be known with certainty ; for the Lord, from whom is the Word of both covenants, has revealed through heaven to those who are in truths from Him, the things which will certainly happen. (7.) The Lord will surely come, and give eternal life to those who keep the truths and obey the precepts of doctrine now opened by Him. (8.) And there was an impression that the angel

who was the medium of revealing these things, was the Lord himself ; (9.) followed by admonition, and a perception of the truth ; admonition because the angels of heaven are not to be adored and invoked, for nothing divine belongs to them ; they being associated with such as are in the doctrine of the New Jerusalem and obey its precepts, as brethren with brethren ; but the Lord alone, who is in consociation with them, is to be worshipped.

(10.) And there was a perception that the Apocalypse must not be shut, but opened ; and that this is absolutely necessary at the End of the Church that some may be saved. (11.) From those who are in evils, good will be taken away ; and from those who are in falses, truths will be taken away ; and on the other hand, from those who are in good, evils will be taken away ; and from those who are in truths, falses will be taken away. (12.) The Lord will surely come ; and He is heaven and eternal life to every one according to their faith in Him, and to their life, in obedience to his commandments. (13.) For He is God of heaven and earth : by Him all things were made, and by his Providence are they governed and guided. (14.) They attain eternal felicity who live according to the Lord's commandments, that so they may be in Him and He in them by love, and in his New Church by knowledges concerning him. (15.) And no one will be received into the New Jerusalem, who makes no account of the commandments of the Decalogue, and thus does not shun the evils there enumerated, as sins, but lives in them. (16.) And there was a testification from the Lord before the whole Christian world, that He alone manifested the things which are disclosed in this book ; for it was He who was born in the world, and thus was the Light ; and who will come with new light, which will rise up before his New Church, which is the Holy Jerusalem. (17.) And heaven and the church desire his coming ; and he who knows anything of his coming, and of the New Heaven and the New Church, and thus of his kingdom, should pray that it may come ; and he who desires truth, should pray that the Lord would come with light ; and he who loves truths, will then receive them from the Lord spontaneously. (18.) And all who read and understand the truths of doctrine in this book, and yet acknowledge any other God than the Lord, and any other faith than faith in Him ; by adding anything whereby they may destroy these two things ; cannot do otherwise than perish from falses and evil ; (19.) and, on the other hand, if they take away anything whereby they destroy these two things, they cannot acquire any wisdom from the Word, nor be received into the New Jerusalem, nor have their portion with those who are in the Lord's kingdom. (20.) And the Lord, who revealed the Apocalypse and now opens it ; testifies the glad tidings, that He comes in his Divine Humanity, which He took upon him in the world and glorified ; and that the Church, as his Bride and Wife, will desire and receive Him.

NOTICE OF AUTHORS.

NOTICE OF AUTHORS.*

A

ALBERTUS MAGNUS, born A.D. 1193, or according to others, A.D. 1205, at Cologne, where he taught philosophy, medicine, and theology : Thomas Aquinas was his pupil. Was made Bishop of Ratisbon A.D. 1260. His Exposition of the Apocalypse occurs in his works, vol. xi.

ALCASAR, LOUIS DE, a Spanish Jesuit, born at Seville A.D. 1554. Was teacher of philosophy and afterwards of divinity at Cordova and at Seville for twenty years. Died at Seville, June 16, A.D. 1613, at the age of 60 years. His work on the Apocalypse is very celebrated.

ALCUIN, ALBINUS FLACCUS, born in the north of England and educated at York ; flourished toward the close of the eighth century. Was appointed preceptor to Charlemagne. Died at the Abbey of St. Martin, Tours, 804.

ALVAREZ, DIDACUS, of Medina, a province of Spain. Professor of theology and rector of the College of St. Thomas at Rome. Commentaries on the prophet Isaiah according to the Literal and Moral Sense ; A.D. 1599. Two volumes.

ANSELM Archbishop of Canterbury, born at Aoste in Piedmont, 1034. Was made Archbishop by William II., A.D. 1093. His work on the Apocalypse is entitled, *Enarrationes in Apocalypsin* ; though it is attributed by some to Anselm of Laudun.

ANSELM, Bishop of Havelberg, a city of Germany. Author of Dialogues in three books : the first book containing among other things thir-

* It has not been thought of any use to give a catalogue of all the authors quoted in the present work : such only are noticed as are least likely to be known to the general reader.

teen chapters on the Seven Seals as signifying the Seven States of the Church. See *Spicilegium* of D'Achery, vol. i., p. 161. It is said that the same Anselm was afterwards made Archbishop of Ravenna. He flourished in the time of St. Bernard, and of Pope Eugenius III., A.D. 1145, at whose suggestion the Dialogues were written.

ANSBERT, AMBROSE, Presbyter in France in the reign of the Emperor Arnold, and Monk of the order of St. Benedict. Frequently says he was instructed by Christ to understand the obscure mysteries of the Apocalypse. His Commentary is held in much esteem. Died A.D. 778.

ANDREAS, Archbishop of Crete, or, according to some, Bishop or Archbishop of Cesaræa in Cappodocia, A.D. 560. See Aretas.

AQUINAS, ST. THOMAS, born at Aquino (A.D. 1224). His work on the Apocalypse is attributed by some to Thomas Anglicus. The quotations in the present volumes are taken from the copy of the work in the British Museum, and in which it appears under the name of Aquinas himself.

ARETAS, Bishop of Cesaræa. His Commentary on the Apocalypse is that of Andreas revised by himself, and is said to have been collected originally by Andreas from out of the works of Irenæus, Hippolytus, Gregory Nazianz., Cyril of Alexandria, and others. See *Œcumenius*.

B

BELLARMINUS, ROBERTUS, Cardinal of Rome and Jesuit, born at Monte Pulsiano, Tuscany, in 1542. Ordained priest by Jansenius in 1659. In 1602 created Archbishop of Capua. Died in 1621. His Disputations appear to be the most celebrated of his works. His name is too well known to require further notice.

BENGELIUS, D. J. ALBERTUS, author of a work, entitled *Gnomon Novi Testamenti*. His views upon the Apocalypse were adopted by John Wesley.

BERENGAUD, supposed to have been a Monk of the order of St. Benedict. The exposition of the Apocalypse attributed to him is found in the works of St. Ambrose, to whom it is said to have been attributed, though erroneously, by some.

BRIXIANUS, ANTONIUS RICCIARDUS. Author of *Commentaria Symbolica*, a kind of supplement to Lauretus, in two volumes; Venice, A.D. 1591.

BEDE, commonly called *The Venerable*; born in the neighborhood of Weremouth, in the bishopric of Durham, about A.D. 672, and flourished in the time of Egbert archbishop of York. Died A.D. 735.

BOSSUET, JACOBUS BENIGNUS, born at Dijon in 1621; appointed archbishop of Meaux in 1681. The celebrated author of the works, entitled *Variations of the Protestant Church*, an *Explication of the Apocalypse*; and of other numerous writings. Too well known to require further notice.

BOZIUS, THOMAS, of Gubio in Italy, priest of the congregation of The Oratory, Rome, A.D. 1593, author of *De Signis Ecclesiæ Dei*, &c., dedicated to Pope Innocent IX.

BULLENGERUS, PETRUS, of Troyes in France, author of *Seven Books on the Apocalypse*, dedicated to the most illustrious Prince Henry of Lorraine,* Duke of Guise, A.D. 1589. This author not to be confounded with Bullinger the Protestant.

C

CALMET, DON AUGUSTIN, born near Commerci in Lorraine, 1672; Benedictine of the Convent of St. Vannes in 1688; author of various works, especially of a *Dictionary of the Bible*, *Literal Commentary on all the Books of Scripture*, which was censured by Father Simon, but is generally much esteemed. Died A.D. 1757.

CAJETAN, Cardinal, so called from the place of his nativity Cajeta, his proper name being *Thomas Da Vio*. Was born in 1469. He entered into the order of Dominicans; was raised to the dignity of Cardinal in 1517 by Leo X. Was the opponent of Luther. Wrote a *Commentary on many parts of the Scriptures*.

COCCEIUS, JOHN, born at Bremen, 1603; died at Leyden, 1669. Wrote commentaries upon the Scriptures, and regarded the Old Testament as a perpetual representation or mirror of the history of Christ and his church. His interpretations are a subject of some remarks in Conybeare's *Bampton Lectures*.

D

DE HALES, ALEXANDER, called the *Irrefragable Doctor*, preceptor of St. Buonaventure and St. Thomas. His work on the *Apocalypse* is said to have been much studied by Thomas Aquinas. It was first printed by J. De la Haye, by whom it is highly commended. He is said by some to have been a native of Scotland, by others, of England, and others say other countries. He died A.D. 1245.

DE LA HAYE, of Paris, Preacher to the King, &c., &c., of the order

* Not *Lothario*, as stated in our *Notes*, Vol. IV.

of the Franciscans; compiler of the great work on the Scriptures, entitled *The Biblia Maxima*, A.D. 1659.

DE LYRA, NICOLAS, said to be a converted Jew of the order of the Franciscans. A native of Lire, a village of Normandy. Flourished toward the beginning of the fourteenth century. His Postills on the Scriptures were said to be much esteemed by Luther. In the present volumes, the extracts from these Postills are taken from an edition of the *Glossa Ordinaria*. See below, *Glossa*.

DA SYLVEIRA, of the Barefooted Carmelites; professor of theology at Mt. Carmel, Lisbon; author of a Commentary on the Apocalypse Third edition, corrected by the author, A.D. 1700.

DIONYSIUS, commonly called the Areopagite; said to have been the first Bishop of Athens, and a cotemporary of the apostle Paul. His history however is uncertain, and whether he was really the author of the remarkable works assigned to him is likewise uncertain; but he is frequently quoted by the best writers. The works ascribed to him treat of the Celestial Hierarchy, and the Divine Names.

DUNS, JOHANNIS, commonly called Duns Scotus, a celebrated scholastic, who flourished about the end of the twelfth and beginning of the thirteenth centuries. Supposed to be born at Dunstons, near Alnwick, in Northumberland. A zealous advocate for the immaculate conception of the Virgin Mary; a notion which according to some was first propounded by him, but was opposed by the Thomists and Dominicans. Died when he was young, about the year 1308.

E

EICHORN, J. G. Commentary on the Apocalypse, Gottingen, 1791.

ESTIUS, GULIELMUS, a native of Gorcum in Holland, Doctor of Theology and Professor, in the Academy of Douay; author of Commentary on the Epistles, and on other books of Scripture. Died at Douay, 1613.

F

FORERIIUS, F. FRANCISCUS, of Lisbon, Dominican Professor of Theology, Preacher to the King, and author of a Commentary on the Prophecy of Isaiah, &c., containing an address to the Holy Fathers then assembled in the Council of Trent. *Ed.* 1565.

G

GAGNEUS, JOHANNIS, theologian, and Chancellor of the Academy

of Paris; Preacher to his Most Christian King of the French and First Almoner. Author of Scholia on the Epistles and Apocalypse. Ed. 1543.

GASPAR A MELO, rector of the Augustinian College of St. Gabriel Valladolid, A.D. 1589. Author of Commentaries on the Apocalypse.

GLOSSA ORDINARIA, collected by Strabo, a disciple of Rabanus, from out of the Fathers, A.D. 840.

GLOSSA INTERLINEA, by Anselm of Laudun, collected from the Fathers, A.D. 1117. To both these Glossas are added the Postills of Nicolas de Lyra.

GREGORY (Pope), called the Great. The observations upon the Apocalypse scattered throughout his works were collected together by Alulphus, a monk, of Tournay. He died A.D. 604.

GLASSE, SALOMON, Doctor of Theology and Superintendent of the Churches in the Duchy of Saxe Gotha; author of the *Philologia Sacra*. Ed. Leipsic, A.D. 1743.

H

HAYMO, a disciple of Alcuin and Bishop of Halberstadt, Germany; monk of the Abbey and Monastery of Hirsfelden. Wrote upon all the books of Scripture. Died A.D. 853.

HERVEY, DANIELIS, of Nantes; priest of the Oratory of our Lord Jesus Christ. Author of Explanation of the Apocalypse, dedicated to Pope Innocent XI. Ed. 1684.

HOE, MATTHEUS, Lutheran Doctor in Theology. Wrote Commentaries on the Apocalypse in seven books, dedicated to his Most Serene Highness the Elector and Dukes of Saxony; A.D. 1671: with a Preface by Martin Geier.

HUGO, DE SANCTO CHARO, a French monk, of the order of St. Dominic, born in the vicinity of Vienne in Dauphigny; made Cardinal by Pope Innocent IV. in 1245. Inventor of the Concordance of the Bible. Wrote mystical Commentaries on all the Scriptures.

JOACHIM, Abbot of Flora in Calabria. His doctrine on the Trinity opposed to that of Peter Lombard, and condemned in the fourth Lateran Council by Pope Innocent III. His work on the Apocalypse is nevertheless often quoted with much respect by Roman Catholic writers. He lived in the thirteenth century.

L

LAURETUS, HIERONYMUS, a native of Cervaria, a town on the confines of France and Spain. He was a Benedictine monk of the monastery

at Montserrat, and abbot of the monastery of St. Felix Guicciolensis. Author of the work, entitled *Sylva Sylvarum totius Scripturæ*, being a dictionary of the allegorical senses of words, compiled from out of the writings of the Fathers. The work is scarce and valuable, and deserves to be reprinted. Ed. 1612.

LAMBERT, LE PERE, a Jansenist of the order of the Dominicans. Author of the *Exposition of the Predictions and Promises made to the Church*, in the second chapter of which he deplores the state of Christianity, and conceives the Church to be drawing to its end. His work was written shortly after the first revolution in France, and is dated A.D. 1806.

LAPIDE, CORNELIUS A, Professor of Theology in the Academy of Louvain, and a Jesuit. Author of most celebrated Commentaries on Scripture, published in successive volumes about the beginning of the seventeenth century. The extracts in our present work are taken from the last edition, beginning with A.D. 1623.

LEO the First; commonly surnamed *The Great*. Was a native of Tuscany or of Rome, and raised to the Papal see A.D. 440. He condemned the doctrine of Eutyches, and maintained that in Christ there were two distinct natures in one person. Died A.D. 461.

M

MALDONATUS, JOHANNIS, a Spanish Jesuit, born at Casas de la Reina, Estremadura, A.D. 1534: the learned author of a Commentary on the Gospels. Died at Rome, A.D. 1583.

MALVENDA, F. THOMAS, a native of Sætabis, in the province of Arragon, Spain: of the order of St. Dominic. Wrote a celebrated work on Antichrist. Ed. 1604. He died about A.D. 1610. (?)

MARLORATUS, AUGUSTINUS, author of A Catholic Exposition upon the Revelation of St. John, collected out of diverse notable writers, compiled at London, A.D. 1574, and mentioned by Cornelius a Lapide.

MAYER, JOHN, B.D., Pastor of the church of Little Wratting in Suffolk, A.D. 1627, author of Expositions upon the difficult and doubtful passages of the Seven Epistles called Catholic, and the Revelation.

MENOCHIUS, JOHANNES STEPHANUS, native of Pavia; a Jesuit; author of a Brief Explication of the whole Scripture. Died about A.D. 1655. The edition used in the present volumes is that of A.D. 1689.

MEYER, SEBASTIAN, a friend of Pellicanus, who wrote a Commentary on the Apocalypse at his request, and as supplementary to the commentary of Pellicanus on other parts of the Bible. See Pellicanus.

MUSCULUS, WOOLFGANGUS, a celebrated German Lutheran divine, author of Commentaries on Scripture. Born A.D. 1479 : died A.D. 1563.

O

ŒCUMENIUS, Bishop of Tricca in Thessaly. Is thought to have lived toward the close of the tenth century. Author of Commentaries on the Acts of the Apostles, Epistles of Paul, and all the Catholic Epistles, in which he is said by some to follow principally the explications of Chrysostom. The Commentary on the Apocalypse by Andreas, as revised (so to speak) by Aretas, is appended to the writings of Œcumenius ; and whenever the authority of Œcumenius is quoted in the present volumes, for interpretations of the Apocalypse, the Commentary above referred to is the one intended. I regret that I became acquainted with Cramer's edition too late to make use of it.

OSTERVALD, JOHN FREDERIC, author of a *Treatise concerning the Causes of the present Corruption of Christians, and the remedies thereof*. Translated into English by C. Mutel. Second Edition, 1702. Ostervald was born at Neufchatel in the year 1663. He was the friend of Turretin of Geneva, and Werenfels of Basle. He died in 1747. His account of the state of the church in his own lifetime is a remarkable confirmation of the one given by Swedenborg ; as both describe the church at nearly the same period. The book referred to was highly esteemed by Bishop Burnett, and was republished by Bishop Watson in his Theological Tracts. In Vol. I., p. 342, the date of the *edition* (1785) is erroneously put for the date of the *period* (or A.D.) to which the *history* refers, and which must have been before 1702.

P

PAMELIUS, JACOBUS, Bishop of Bruges, A.D. 1589, author of *Micrologus de Ecclesiasticis Observationibus*, Scholia upon Tertullian and Cyprian, &c.

PELLICANUS, CONRADUS, born A.D. 1478, Professor of Sacred Literature in the School of Zurich. Lived in the time of Erasmus, with whom he had some controversies. Author of Commentaries on the Bible. A supplementary volume to this work, containing a Commentary on the Apocalypse, was written at the request of Pellicanus (see his Life) by Sebastian Meyer, and is quoted in our present work as the Commentary of Pellicanus ; but as he was not the real author, it would have been better to substitute for Pellicanus the name of Sebastian Meyer, especially

as the circumstance has led in a few places to a slight repetition. This observation applies only to quotations from the Commentary on the Apocalypse, but not to those on other parts of the Bible. Died at Zurich, 1556.

PERERIIUS, BENEDICTUS, a native of Valencia, in Spain. A learned Jesuit, and author of Commentaries on Daniel, Disputations on several books of Scripture, especially on the first seven chapters of the Apocalypse. Died A.D. 1610.

PERRONE, J., a learned Jesuit, Professor of Theology in the Jesuits' College at Rome. The author in modern times of a celebrated work, entitled *Prelectiones Theologicæ*, which is a sort of adaptation of the *Theologica Dogmata* of Petavius to the present age. Says occasionally some foolish things about Swedenborg, but not knowingly; because the theological writings of Swedenborg were unknown to him.

PETAVIUS, DIONYSIUS, born at Orleans in the year 1583, and entered into the society of Jesuits in the year 1605; died at Paris, 1652. Author of *Theologica Dogmata*, one of the most celebrated works in the Church of Rome. He was a friend of Grotius, and is thought to have represented the Fathers as being Arians and Socinians. Bishop Bull wrote a work in defence of the Fathers and against Petavius, entitled *Defensio Fidei Nicæni*, in which occurs a celebrated chapter upon the Subordination of the Son; for which he is charged with falling into the same kind of error as that which he was charging upon Petavius. The work of Dean Sherlock on the Trinity was condemned in the University of Oxford for Tritheism; and Bishop Bull states, in his *Catholic Doctrine of the Blessed Trinity*, that Dean Sherlock's explication is not contrary to the Catholic doctrine of the Fathers.

PICUS, JOHANNIS, Count, of Mirandula in Italy, considered in the age in which he lived to be a great philosopher and theologian. Died 1494.

PRIMASIUS, Bishop of Adrumetum, in Africa, A.D. 553. Author of Commentaries upon the Epistles of Paul and the Apocalypse.

PISCATOR, JOHANNIS, a Protestant, and Professor of Sacred Literature in Herboin, a town of Germany, in the principality of Nassau, Dillenburg. Author of Commentaries on all the books of the New Testament, Second Ed., 1621.

R

RABANUS MAURUS, MAGNENTIUS, a German prelate, born at Fulda, a city of Germany, A.D. 785; a disciple of Alcuin. In 822, elected Abbot of Fulda; in 847, elected to the Archbishopric of Mentz; died in

856. He was denominated the great light of Germany and France, and for four centuries his writings were appealed to by the most eminent Latin divines as authority in religious matters. Author of Commentaries on various books of Scripture, also of Scripture Allegories, &c.

RENODAUTIUS, EUSEBIUS, Abbot, born at Paris, 1646; educated at the Jesuits' College, and entered at the age of 19 into the congregation of the Oratory. Author of a Collection of Oriental Liturgies and numerous other very learned works. A friend of Pope Clement XI., and master of seventeen different languages. Died, A.D. 1720.

RIBERA, FRANCISCUS, a learned Spanish Jesuit, born A.D. 1537, in the town of Castella Villacastin; wrote commentaries upon various books of the Bible, especially the Apocalypse. Professor of Divinity at the seminary in Salamanca, where he continued till his death in 1591.

RUPERTUS, abbot of the monastery of St. Heribert, Duyz, near Cologne; of the order of St. Benedict. A learned and celebrated commentator, who wrote upon various books of Scripture, and among these the Apocalypse. He flourished in the time of Pope Paschal the Second, A.D. 1116.

S

SA, EMANUEL, a Spanish Jesuit, of Lusitania, author of Annotations upon Scripture, &c., a work too brief to be of much use. Died A.D. 1596.

SLEIDAN, JOHN, born at Sleidan, a small town near Cologne, 1506; a follower of Zuingle, then of Luther. Died 1556. His work most known is his Commentaries on the state of religion and the commonwealth under Charles V., Cesar.

SUAREZ, FRANCISCUS, a very celebrated theologian, born at Granada in Spain, 1548. A Jesuit, and professor successively at Alcalá, Salamanca, Rome, and Coimbra. Was desired by Pope Paul V. to undertake the defence of the Catholic faith in England. The principles he maintained against James I. were those of the civil and ecclesiastical supremacy of the Papal See; a work which it is instructive to read in the present day, when those principles are attempted to be revived. The book was publicly burned in front of St. Paul's, by order of James.

T

TIRINUS, JACOBUS, a Jesuit, a native of Anvers. Author of some esteemed Commentaries on the Bible. Died, A.D. 1636.

TURRETINUS, FRANCISCUS, a Protestant Calvinistic divine, born at

Geneva in 1623, where he became professor of theology. Died in 1687. Author of various theological writings, especially *Institutionum Theologiæ Partes Tres*, 1679.

TYCHONIUS, a Donatist, of Africa. His homilies on the Apocalypse are to be found in the works of Augustin. Died about the year 400.

V

VIEGAS, BLASIUS, of Lusitania, in Spain, a Jesuit; author of Commentaries on the Apocalypse and other books of Scripture. Died, 1599.

ST. VICTOR, RICHARDUS, a Regular Canon of St. Victor, Paris, and intimate friend of St. Bernard. Author of various works on the Scriptures. Died, 1130.

VICTORINUS, Bishop of Petavium in Pannonia; lived in the time of the Emperor Probus; and was a martyr. Author of various books upon the Scriptures. Supposed to have died about A.D. 284, or 303.

VILLALPANDUS, JOHANNES BAPTISTA, a Spanish Jesuit, author of a celebrated work on Ezekiel, in 3 vols. fol. with plates. Died, A.D. 1608.

VITRINGA, CAMPEDIUS, an eminent Dutch divine, born at Leewarden, 1659: died, 1722. Professor of oriental languages, theology, and sacred history at Francker. Wrote a celebrated Commentary on Isaiah, and an equally celebrated work, entitled *Anacrisis Apocalypseos*.

Z

ZANCHIUS, GEROLAMUS, an Italian Protestant, born at Alzano, A.D. 1516, in the territory of Bergamo, and entered among the Canons Regular of the Lateran at the age of 15. Left Italy in the time of Peter Martyr, and went to Geneva to join the other Reformers, where he was Professor of Sacred Literature for about eleven years. Afterwards occupied the theological chair at Heidelberg, where he died, A.D. 1590. Highly esteemed among Protestants on account of his great learning and attachment to their principles.

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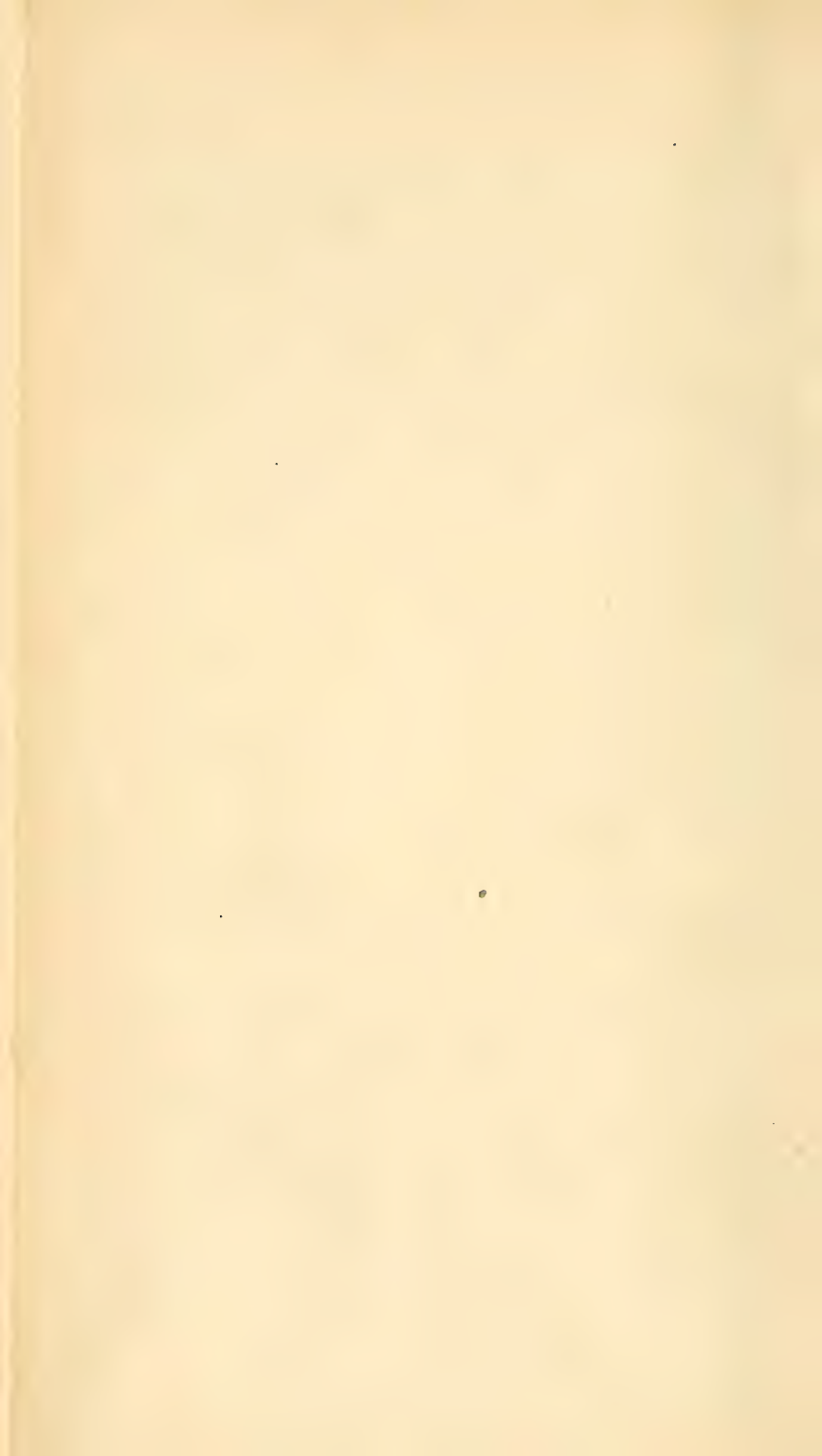
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